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ABSTRACT

As the final volume in a 4-volume evaluation report on the University of Massachusetts Non-Formal Education Project (UMass NFEP) initiated in rural Ecuador in 1973, this volume presents appendices to volumes I-III. Appendix A includes the following items: (1) Community Demographic Profile; (2) Description of Introduction to the Community; (3) Participant Attendance List; (4) Description of Individual Game Sessions; (5) Registry of Reasons for Participant Desertion; (6) UMass Community Impact Profile. Appendix B includes: (1) Test Instructions for Animador: Pre-Test Version One; (2) Pre-Test: Version One; (3) Test Instructions for Animador: Second Test Version One; (4) Second Test: Version One; (5) Test Instructions for Animador: Third (Post) Test Version One; (6) Third (Post) Test: Version One; (7) Test Instructions for Animador: Pre-Test Version Two; (8) Second test: Version Two; (9) Test Instructions for Animador: Third (Post) Test Version Two; (10) Third (Post) Test; Version Two; (11) Third Test Annex (used with all evaluation participants); (Post) Test: Version Two; (11) Third Test Annex (used with all evaluation participants); (12) UMass Impact Annex (used with all tests given to UMass participants); (13) Standard Spanish Grading (used with all tests, both versions); (14) Attendance Information (for each evaluation participant). Appendix C presents descriptions of the experimental communities. (JC)

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AN EVALUATION OF NON-FORMAL EDUCATION IN ECUADOR

VOLUME IV: APPENDICES

U.S. DEPARTMENT OF HEALTH,
EDUCATION & WELFARE
NATIONAL INSTITUTE OF
EDUCATION

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Final Report AID/ta-C-1124
July 31, 1975

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APPENDIX A

Community Demographic Profile

Description of Introduction to the Community

Participant Attendance List

Description of Individual Game Sessions

Registry of Reasons for Participant Desertion

UMass Community Impact Profile

PERFIL DEMOGRAFICO DE LAS COMUNIDADES

UCLA

Evaluación de la Educación No-Formal en Ecuador

DATA CARD #1.

1. Recopilador de datos ______________________ Código ______ 1
2. Comunidad ______________________ Código ______ 2-3
3. Provincia ______________________ Código ______ 4
4. Cantón ______________________ Código ______ 5-6
5. Parroquia ______________________ Código ______ 7-8
6. Composición étnica: 9
   - a. Indígena solamente 1
   - b. Mayormente indígena con un poco de mestizo 2
   - c. Mestizo e indígena con similar frecuencia....................3
   - d. Mayormente mestizo con un poco de indígena...................4
   - e. Mestizo solamente..5
7. Principal ocupación (que da mayor ingreso): 10
   - Pequeños agricultores propietarios..............................1
   - Jornaleros..2
   - Artesanos...3
   - Pescadores..4
   - Otro..5
   - (especifique)______________________________
   - ______________________________
8. Tamaño de la comunidad:
   - a. Número de habitantes................................ ______ 11-14
   - b. Número de casas..................................... ______ 15-18

9.	Comunidad:	
	"Virgen"..1	19
	Impactada por UMass..2	
10.	Número de personas mayores de 6 años que saben leer y escribir________________	20-23
11.	Número de analfabetos________________	24-27
12.	Servicios que existen en la comunidad:	
	a. Centro de alfabetización..........................1.NO...2.SI...	28
	b. Número de escuelas..................................________	29
	Nombres de las escuelas de la comunidad: ________________ ________________	
	c. Número de maestros..................................________	30
	d. Número de alumnos en las escuelas.....................________	31-34
	e. Número de plazas..................................________	35
	f. Número de caminos carrozables.........................________	36-37
	g. Número de caminos no-carrozables......................________	38-39
	h. Número de iglesias..................................________	40
	i. Luz eléctrica..................................1.NO...2.SI...	41
	j. Agua potable..................................1.NO...2.SI...	42
	k. Número de servicios de salud pública...................________	43
	l. Casa comunal..................................1.NO...2.SI...	44
13.	Número de negocios privados (por ejemplo; tiendas, cantinas, zapaterías, billares, etc.)..........................________	45-46
14.	Número de proyectos en ejecución..........................________ (por ejemplo; tiendas comunales, cooperativas de varios tipos, proyectos de agua potable o de caminos, escuelas, capillas, letrinización, etc.)..	47-48

Especifíquelos..........

....

....

....

15. Religión:

Católica solamente..........1

Evangelista solamente..........2

Católica principalmente y un poco de Evangelista..........3 49

Evangelista principalmente y un poco Católica..........4

Católica y Evangelista con similar frecuencia..........5

Otra..........6

(especifique)__________

16. Relaciones Religiosas:

Fricción entre religiones..........1

Convivencia entre religiones 2 50

17. Organización de la comunidad

a.	Cabildo..........	1.NO...2.SI..	51
b.	Junta de Defensa..........	1.NO...2.SI..	52
c.	Comité de Pro-Mejoras..........	1.NO...2.SI..	53
d.	Comité de padres de familia..........	1.NO...2.SI..	54
e.	Agrupación de vecinos..........	1.NO...2.SI..	55
f.	Otros..........	1.NO...2.SI..	56

Especifique__________

____

18. Número total de organizaciones externas que prestan servicio a la comunidad__________ 57-58

(Por ejemplo, Ministerio de la Producción, Universidad de Massachusetts, CEMA, CARITAS, CESA, etc.)

Especifique ______________________________

____

19. Distancia en kilómetros de esta comunidad a la capital provincial;
.... ____________ 59-63

20. Distancia en kilómetros de esta comunidad a la capital cantonal;
.... ____________ 64-68

21. Idiomas usados en esta comunidad
    a. Español solamente...1
    b. Mayormente Español y un poco de Quechua........................2
    c. Español y Quechua con similar frecuencia........................3 69
    d. Mayormente Quechua y un poco Español...........................4
    e. Quechua solamente...5

22. Número de radios.................................... ____________ 70-72

23. Número de televisores................................ ____________ 73-74

24. Cuantos años hace que se formó esta comunidad? ____________ 75-77

BLANK 78-79

Data Card #: 1 80

PERFIL DEMOGRAFICO DE LAS COMUNIDADES (continuado)

DATA
CARD
#2

Recopilador de datos ____________________ Código ______ 1

Comunidad ____________________ Código ______ 2-3

Provincia ____________________ Código ______ 4

Cantón ____________________ Código ______ 5-6

Parroquia ____________________ Código ______ 7-8

24. Número de clases diferentes de periódicos que llegan: ______________ 9

25. Tipos diferentes de revistas que mas se leen: ______________ 10-11

26. Medios de transporte que utilizan para salir de la comunidad:

a. Bus..1.NO....2.SI.... 12

b. Tren.......................................1.NO....2.SI.... 13

c. Bicicletas.................................1.NO....2.SI.... 14

d. Automóviles................................1.NO....2.SI.... 15

e. Camiones...................................1.NO....2.SI.... 16

f. Animales (caballo, burro, etc.)............1.NO....2.SI.... 17

g. Canoa o bote...............................1.NO....2.SI.... 18

h. A pie......................................1.NO....2.SI.... 19

i. Otros medios de transporte.................1.NO....2.SI.... 20

Especifique ______________ ______________

27. Número total de medios de transporte
que utilizan para salir de la comunidad............. ______________ 21-22

LO SIGUIENTE SOLO APLICABLE A COMUNIDADES VIRGENES
(A ser llenado al final de la evaluación)

1. Primer juego introducido y jugado por UCLA evaluadores en esta comunidad:

________________________________ Código ________ 23

a. Número total de sesiones este juego fue usado en la comunidad, en las cuales participó el evaluador.......... ____________ 24-25

b. Número total de veces este juego fue usado por la comunidad sin la participación del evaluador............. ____________ 26-27

BLANK: 28-29

2. Segundo juego introducido y jugado por UCLA evaluadores en esta comunidad:

________________________________ Código ________ 30

a. Número total de sesiones este juego fue usado en la comunidad, en las cuales participó el evaluador........... ____________ 31-32

b. Número total de veces este juego fue usado por la comunidad, en las cuales NO participó el evaluador........... ____________ 33-34

BLANK: 35-79

Data Card #: 2 80

FORMULARIO DE DESCRIPCION

DE LA INTRODUCCION A LA COMUNIDAD

COMUNIDAD____CODIGO____________

FECHA: DESDE____________________________________HASTA____________
DIA MES ANO DIA MES ANO

ANIMADOR____CODIGO____________

1. Breve descripción de la etapa de introducción a la comunidad:

Con quienes hicieron los contactos: (orden cronológico):

Cómo se realizaron los contactos: (visitas personales, acompañado y/o sólo, etc.)

2. Reuniones previas al juego:

Cuántas: ____________________

Cómo se realizaron: (describe)

3. Reacciones de la gente de la comunidad:

3.1- Positivas (abiertas a recibir una persona extraña, desinhibida, con deseos de aprender algo nuevo, abiertas al proyecto, etc, etc,

DESCRIBE:

3.2- Negativas (por qué, qué ocurrió, cómo se solucionó?)

4. Reacciones personales (qué sentiste, cómo fuiste recibido, rechazaste o no a esta gente, con afán o no de trabajar con ellos, etc, etc,)

DESCRIBE:

5. Apreciaciones personales acerca de esta comunidad:

a. Nivel económico

b. Grado de unidad, cooperación, etc. entre los pobladores

c. Situación social (existen distintos grupos sociales en la comunidad? quienes los forman?)

MATRICULA DE PARTICIPACION EN LOS JUEGOS EDUCATIVOS
UCLA
Evaluación de la Educación No-Formal en el Ecuador.

pilador de datos__________ Código_____ Comunidad__________ Código_____

er Juego__________ Código_____ Segundo Juego__________ Código_____

			PRIMER JUEGO							SEGUNDO JUEGO						
GO	NOMBRES DE PARTICIPANTES	PRE TEST	1	2	3	4	5	ASISTENCIA TOTAL PRIMER JUEGO	SEGUNDO TEST	1	2	3	4	5	ASISTENCIA TOTAL SEGUNDO JUEGO	POST TEST

FORMULARIO DE DESCRIPCION DEL PROCESO DE INTRODUCCION DE LOS JUEGOS EDUCATIVOS EN LAS COMUNIDADES

COMUNIDAD____ CODIGO ______

FECHA DE LA REUNION ____
día mes año

ANIMADOR____ CODIGO______

JUEGO EDUCATIVO_________________________________ CODIGO______

# DE VECES JUGADO________________

# DE PARTICIPANTES_______________

HORA INICIACION________________ HORA FINALIZACION________________

1. DESCRIBE LO QUE HICISTE EN COMUNIDAD DE APRENDIZAJE (Realizaron algún juego, de qué hablaron?)

1.1. PARA QUE SIRVIO LA COMUNIDAD DE APRENDIZAJE?

1.2. TIEMPO DE DURACION DE ESTA ETAPA

____

2. QUE OBJETIVOS SE PLANTEARON PARA ESTA REUNION.

1. ____________________
2. ____________________
3. ____________________
4. ____________________
5. ____________________

3. DESCRIBE COMO INTRODUJISTE EL JUEGO (SI ES LA PRIMERA VEZ) (QUE REGLAS DISTE, QUE EXPLICACION, QUE MODALIDAD INTRODUJERON LOS PARTICIPANTES, ETC, ETC.

3.1. SUCEDIO ALGO INTERESANTE DURANTE ESTE JUEGO? (SI ES PRIMERA VEZ)

3.2. MODALIDAD PARA EL JUEGO (SI NO ES PRIMERA VEZ)

INVENTADA POR PARTICIPANTES: ____________________

SUGERIDA POR ANIMADOR· ____________________

(Describe brevemente en ambos casos)

2. QUE OBJETIVOS SE PLANTEARON PARA ESTA REUNION.

1. ______________________________
2. ______________________________
3. ______________________________
4. ______________________________
5. ______________________________

3. DESCRIBE COMO INTRODUJISTE EL JUEGO (SI ES LA PRIMERA VEZ) (QUE REGLAS DISTE, QUE EXPLICACION, QUE MODALIDAD INTRODUJERON LOS PARTICIPANTES, ETC, ETC.

3.1. SUCEDIO ALGO INTERESANTE DURANTE ESTE JUEGO? (SI ES PRIMERA VEZ)

3.2. MODALIDAD PARA EL JUEGO (SI NO ES PRIMERA VEZ)

INVENTADA POR PARTICIPANTES: ______________________

SUGERIDA POR ANIMADOR: ______________________

(Describe brevemente en ambos casos)

3.3. SUCEDIO ALGO INTERESANTE DURANTE ESTE JUEGO? (SI NO ES PRIMERA VEZ)

3.4. CUANTAS PERSONAS PARTICIPARON EN EL JUEGO______________

CUANTOS OBSERVADORES____________________

3.5. TIEMPO QUE SE JUGO______________________________________

4. CUALES FUERON LAS IDEAS MAS IMPORTANTES QUE SALIERON DEL JUEGO: (PARA HACIENDA, IDEAS; PARA OTROS JUEGOS QUE PALABRAS, QUE CUENTAS, ETC.)

1. ____
____
2. ____
____
3. ____
____
4. ____
____
5. ____
____

4.1. COMO FUERON DESARROLLADAS ESAS IDEAS: (QUE DIJERON, QUE PREGUNTARON)

4.2. EN CUANTO A LOS OBJETIVOS, COMO SE REFLEXIONO.

4.3. QUE CONCLUSIONES SE OBTUVIERON: (SE COMPROMETIERON A ALGO, SE INTERESARON EN ALGUNA ACTIVIDAD?)

4.4. CUALES OBJETIVOS NO FUERON SATISFECHOS.

1. ____
2. ____
3. ____
4. ____
5. ____

4.5. COMO SE PLANIFICO LA PROXIMA REUNION

5. TIEMPO DE ESTA ETAPA: ____________________________

6. CUALES SON TUS REACCIONES DE ESTA REUNION (DESCRIBE):

OBSERVACIONES GENERALES:

U C L A

Evaluación de la Educación No-Formal

ECUADOR

REGISTRO DE RAZONES DE DESERCION

Razón principal de deserción	Código
1. Salió de la comunidad definitivamente	1
2. Salió de la comunidad temporalmente	2
3. Por enfermedad	3
4. Porque su trabajo no lo permite	4
5. Porque no ve utilidad	5
6. No está de acuerdo con el programa	6
7. Por enemistad con el grupo o algún miembro	7
8. Por enemistad con el animador	8
9. Por falta de interés	9
10. Por otras razones	10

(Especifique ______________________________

____

____

____

____

REGISTRO DE RAZONES DE DESERCION

UCLA

COMUNIDAD_______________________________________Código_____

ANIMADOR____Código_____

DESERTORES	CODIGO DE LA PERSONA DESERTORA	RAZON PRINCIPAL CODIGO	CUANDO DESERTO 1 al 10
1.			
2.			
3.			
4.			
5.			
6.			
7.			
8.			
9.			
10.			
11.			
12.			
13.			
14.			
15.			
16.			
17.			
18.			
19.			

PERFIL DE ACTIVIDADES DEL PROYECTO DE LA UNIVERSIDAD DE MASSACHUSETTS EN LAS COMUNIDADES

DATA CARD
Número 7

UCLA
Evaluación de la Educación No-Formal en el Ecuador

1. Recopilador de datos ______________________ Código ______ 1

2. Nombre de la Comunidad ______________________ Código ______ 2-3

3. Fecha en la que UMass comenzó a impactar en esta comunidad

______________ ________
MES AÑO

4. Tiempo en semanas transcurridas desde la primera intervención de UMass hasta el primero de diciembre de 1.974 .... ________ 4-6

5. Número total de visitas de UMass en esta comunidad .... ________ 7-9

6. Número de semanas transcurridas desde la primera visita hasta la última .... ________ 10-12

LA PARTICIPACION DE LA COMUNIDAD

7. Número total de personas en esta comunidad que han participado en el Proyecto de Massachusetts .... ________ 13-16

Número de hombres (18 años +) .... ________ 17-20

Número de mujeres (18 años +) .... ________ 21-24

Número de niños (menores de 18 años) .... ________ 25-28

FACILITADORES

8. Número total de facilitadores de educación no-formal en esta comunidad .... ________ 29-30

Número de facilitadores de primera generación .... ________ 31-32

Número de facilitadores de segunda generación .... ________ 33-34

Número de facilitadores de tercera generación .... ________ 35-36

9. Entrenamiento de facilitadores

Número entrenado por UMass .... ________ 37-38

	DATA CARD Número 7
Número entrenado por CEMA .... ________	39-40
Número entrenado por ambos .... ________	41-42
Número entrenado por otras organizaciones (especifique) ________	43-44
____	
____	
Número de días de entrenamiento recibido por cada facilitador:	
1. ______________________________ .... ________	45-47
2. ______________________________ .... ________	48-50
3. ______________________________ .... ________	51-53
4. ______________________________ .... ________	54-56
5. ______________________________ .... ________	57-59
6. ______________________________ .... ________	60-62
10. Rango de días de entrenamiento:	
De (menor) ...... ________	63-65
Al (mayor) ...... ________	66-68
11. Promedio de días de entrenamiento recibidos .... ________	69-71
Blank:	72-79
Data Card Número 7	80
	DATA CARD Número 8
* * * * * *	
Recopilador de datos ______________________ Código ______	1
Nombre de la Comunidad ______________________ Código ______	2-3
Provincia ____	
Cantón ____	
Parroquia ____	

* * * * * *

DATA CARD
Número 8

12. Remuneración de facilitadores

a. Número total de facilitadores en esta comunidad que recibieron compensación económica durante el entrenamiento ... ________ 4-5

b. Compensación total en sucres recibida por cada facilitador durante entrenamiento:

1. ______________________ .... ________ 6-10
2. ______________________ .... ________ 11-15
3. ______________________ .... ________ 16-20
4. ______________________ .... ________ 21-25
5. ______________________ .... ________ 26-30
6. ______________________ .... ________ 31-35

c. Compensación recibida en sucres por día trabajado por cada facilitador por actuar como facilitadores en la comunidad:

1. ______________________ .... ________ 36-38
2. ______________________ .... ________ 39-41
3. ______________________ .... ________ 42-44
4. ______________________ .... ________ 45-47
5. ______________________ .... ________ 48-50
6. ______________________ .... ________ 51-53

d. Durante cúantos días recibieron remuneración los facilitadores por actuar como facilitadores (excluyendo el tiempo de entrenamiento)?

1. ______________________ .... ________ 54-56
2. ______________________ .... ________ 57-59
3. ______________________ .... ________ 60-62
4. ______________________ .... ________ 63-65
5. ______________________ .... ________ 66-68
6. ______________________ .... ________ 69-71

		DATA CARD Número 8
13. Proceso de selección de los facilitadores		
a. Aclamación democrática por la comunidad	1. No___ 2. Si___	72
b. Nombrados por organizaciones de la comunidad	1. No___ 2. Si___	73
c. Voluntariamente	1. No___ 2. Si___	74
d. Nombrados por instituciones externas a la comunidad	1. No___ 2. Si___	75
14. Sexo de los facilitadores		
Número de facilitadores hombres	______	76-77
Número de facilitadores mujeres	______	78-79
	Data Card Número 8	80
		DATA CARD Número 9

* * * * * *

Recopilador de datos ____________________	Código ______	1
Comunidad ____________________	Código ______	2-3

* * * * * *

15. Edad de cada facilitador:		
	1. ______	4-5
	2. ______	6-7
	3. ______	8-9
	4. ______	10-11
	5. ______	12-13
	6. ______	14-15
16. Rango de edades de los facilitadores		
De (menor)	______	16-17
Al (mayor)	______	18-19
17. Promedio de edad de los facilitadores	______	20-21

DATA CARD
Número 9

18. Número de años de estudios formales de cada facilitador

1. ______________________________ .... ________ 22-23
2. ______________________________ .... ________ 24-25
3. ______________________________ .... ________ 26-27
4. ______________________________ .... ________ 28-29
5. ______________________________ .... ________ 30-31
6. ______________________________ .... ________ 32-33

19. Rango de número de años de estudios de los facilitadores:

De (número menor de anos) ...... ________ 34-35
A (numero mayor de anos) .... ________ 36-37
Promedio de años de estudios ... ________ 38-39

20. Principal ocupación previa de los facilitadores

Pequeño agricultor propietario .... 1. No___ 2. Si___ 40
Artesano .... 1. No___ 2. Si___ 41
Jornalero .... 1. No___ 2. Si___ 42
Comerciante .... 1. No___ 2. Si___ 43
Profesor .... 1. No___ 2. Si___ 44
Otro .... 1. No___ 2. Si___ 45

Especifique: ______________________________________

____

21. Número de facilitadores que aunque no han vivido en esta comunidad toda su vida tienen raíces en ella .... ________ 46-47

22. Número de facilitadores que han vivido toda su vida en esta comunidad .... ________ 48-49

MATERIALES USADOS EN LA COMUNIDAD
(Hasta 1° de diciembre 1.974)

23. Juegos de simulación — Número de veces usado

1. Hacienda .... ________ 50-52

Juegos de simulación	Número de veces usado	DATA CARD Número 9
2. Cooperativa		50-52
3. Robo		53-55
4. Feria		56-58
5. Barrio		59-61
6. Comida		62-64
7. De la educación		65-67
8. De la comunidad		68-70
9. Cartas de nutrición		71-73
Total de veces juegos de simulación han sido usados		77-79
	Data Card Número 9	80

DATA CARD
Número 10

* * * * * *

Recopilador de datos ______________________	Código	______	1
Comunidad ______________________	Código	______	2-3

* * * * * *

Número total de juegos de simulación usados por lo menos una vez		4-5

24. Juegos de fluidez	Número de veces usado	
1. Naipes de sílabas		6-8
2. Naipes de letras		9-11
3. Dados de sílabas		12-14
4. Dados de letras		15-17
5. 40 de letras		18-20
6. Dados de números		21-23
a. de suma		24-26

			DATA CARD Número 10
	b. de multiplicación	________	27-29
	c. de división	________	30-32
	d. de resta	________	33-35
7.	Quina (bingo)	________	36-38
	a. de suma	________	39-41
	b. de multiplicación	________	42-44
8.	Concentración	________	45-47
9.	Ruleta	________	48-50
10.	Pin Ball	________	51-53
11.	Argollas	________	54-56
12.	Tres en Calle	________	57-59
13.	Domino	________	60-62
14.	El Burro	________	63-65
15.	El Chulo	________	66-68
16.	El Mercado	________	69-71
17.	Veintiuna (21)	________	72-74
18.	Fútbol de matemáticas	________	75-77
		Blank:	78
		Data Card Número 10	79-80
			DATA CARD Número 11

* * * * * *

Recopilador de datos ______________________	Código ______	1
Comunidad ______________________________	Código ______	2-3

* * * * * *

			DATA CARD Número 11
24.	Juegos de fluidez		
19.	Parquet	________	4-6
20.	Palabras revueltas	________	7-9
21.	Quina de palabras	________	10-12
22.	Lotería	________	13-15
23.	Flip	________	16-18
24.	Ocho	________	19-21
25.	Juego de Frases	________	22-24
26.	Terrenos	________	25-27
	Total de veces juegos de fluidez han sido usados	________	28-30
	Número total de juegos de fluidez usados por lo menos una vez	________	31-32
25.	Métodos expresivos	Número de veces usado	
1.	Método Ashton-Warner	________	33-35
2.	Sellos de Caucho	________	36-38
3.	Mini-Posters	________	39-41
	Total de veces métodos expresivos han sido usados	________	42-44
	Número de métodos expresivos usados por lo menos una vez	________	45-47
26.	Fotonovelas		
	Número de ejemplares de fotonovelas que se han introducido en esta comunidad	________	47-49
27.	Radionovelas		
	Número de veces que las radionovelas se han introducido en esta comunidad	________	50
28.	Qué otros materiales o métodos han sido usados en esta comunidad por la Universidad de Massachusetts, y cúantas veces cada uno (enumérelos):	Número de veces usado	
1.	____________________	________	51-53

	Número de veces usado	DATA CARD Número 11
2. ______________________________	__________	54-56
3. ______________________________	__________	57-59
4. ______________________________	__________	60-62
5. ______________________________	__________	63-65
6. ______________________________	__________	66-68
Total de veces estos otros materiales han sido usados .	__________	69-71
Número total de estos otros materiales que han sido usados por lo menos una vez	__________	72-73
Blank:		74-78
Data Card Numero 11		79-80

* * * * * *

29. Comentarios sobre esta comunidad:

APPENDIX B

Test Instructions for Animador: Pre-Test Version 1

Pre-Test: Version 1

Test Instructions for Animador: Second Test Version 1

Second Test: Version 1

Test Instructions for Animador: Third (Post) Test Version 1

Third (Post) Test: Version 1

Test Instructions for Animador: Pre-Test Version 2

Pre-Test: Version 2

Test Instructions for Animador: Second Test Version 2

Second Test: Version 2

Test Instructions for Animador: Third (Post) Test Version 2

Third (Post) Test: Version 2

Third Test Annex (used with all Evaluation participants)

UMass Impact Annex (used with all Tests given to UMass participants)

Standard Spanish Grading (used with all Tests, both Versions)

Attendance Information (for each Evaluation participant)

INSTRUCCIONES ANEXAS AL ANIMADOR:

APLICACION DEL PRE-TEST

VERSION: 1

1. En las páginas 1 a 5, se seguirán normalmente las instrucciones en el cuestionario.

---

2. En las páginas siguientes leerás al participante:

Página 6: "Señale las letras A y F"

Página 7: "Señale las letras B y H"
"Señale las letras I y R"

Página 8: "Señale donde dice NA y PA"
"Señale donde dice FI y JO"

Página 9: "Señale donde dice PAPA y CASA"
"Señale donde dice FEFA y LATA"

Página 10: (primera parte):
"Señale donde dice ARBOL y NUEVO"

(segunda parte):
"Seguirás normalmente (o sea, que el participante lea en voz alta la frase MI MAMA ME AMA)

---

3. Páginas 11 y 12:

Se seguirán normalmente las instrucciones que se encuentran en los cuestionarios.

---

4. Página 13: "Escriba la palabra MAMA en esta línea"
"Escriba la palabra LECHE en esta línea"

Página 14: "Escriba la frase LA CASA ES GRANDE en esta línea"
"Escriba la frase EL NIÑO CORRE Y SALTA en estas líneas"

Página 15: "Escriba YO COMPRE UN PAR DE ZAPATOS AYER en estas líneas"

---

5. Páginas 16 - 23:

Se aplicarán en la manera normal, o sea tal como son las instrucciones escritas en cada hoja y en cada sección.

ENTREVISTA DE LOGRO PRE TEST

U C L A VERSION I

Evaluación de la Educación No-Formal-Ecuador

Data Card No. 3

1. Recopilador de datos ________________ Código _____ 1
2. Comunidad ________________ Código _____ 2-3
3. Provincia ________________ Código _____ 4
4. Cantón ________________ Código _____ 5-6
5. Parroquia ________________ Código _____ 7-8
6. Nombre de la persona ________________ Código _____ 9-11
7. Edad de la persona en años ________________ 12-13
8. Sexo de la persona·

   Masculino...........1
   Femenino............2 14

9. En que trabaja la persona:

   a. Desempleado o quehaceres domésticos 1
   b. Jornalero..2
   c. Pescador..3
   d. Artesano..4
   e. Pequeño agriculter propietario.....................5
   f. Dueño de negecio pequeño...........................6 15
   (tienda, chichería, billar, etc.)
   g. Servicios al público que requieren alguna destreza.7
   (choferes, peluqueros, etc.)
   h. Profesional...8
   i. Dueño de negecios grandes..........................9
   (hacienda, etc.)

10. Etnicidad de la persona·

   Indígena.............1
   Mestizo..............2
   Blanco...............3 16

educación formal alcanzada por Pág. 2
persona

_______________________________ 17-18

12. Ha participado en clases de alfabetización?

No.............1
Si.............2 19

13. Estado civil

Casado.. 1
Unión Libre............2
Soltero................3 20
Divorciado.............4
Viudo..................5

14. Número de hijos:

_______________________________ 21-22

15. Número total de personas en su casa, incluyendo a niños:

_______________________________ 23-24

16. Cuántos días a la semana oyó el radio durante el mes pasado?

_______________________________ 25

17. Cuántos días a la semana vió la T.V. durante el mes pasado?

_______________________________ 26

18. Cuántos días leyó el periódico durante la semana pasada?

_______________________________ 27

19. Cuántos días durante el mes pasado leyó alguna revista?

_______________________________ 28-29

20. Cuántas veces ha ido Ud. al cine en el mes pasado?

_______________________________ 30

21. Idiomas que usa

a. Español solamente..........................1
b. Mayormente Español y un poco de Quechua.......2
c. Español y Quechua..... ....3 31
d. Mayormente Quechua y un poco Español.. 4
e. Quechua solamente... 5

22. Pertenece la persona a alguna organización de la comunidad (por ejemplo Cabildo, Junta de Defensa, Comité Pro-Mejoras, etc.)

No.. 1
Si.............2

32

23. Es dirigente o miembro de la directiva?

No.......... 1
Si..............2 33

24. Religión que la persona tiene

Ninguna... 1
Católica........ 2
Evangelista..... ....3 34
Otra..... 4
(especifique)________________

VERSION 1 2 35

Pág. 4
DATA
CARD
#3

DIBUJO DE LA FIGURA HUMANA: PRE TEST

1. Recopilador de datos:
____Código____
2. Comunidad_______________________________________Código____
3. Provincia_______________________________________Código____
4. Cantón____Código____
5. Parroquia_______________________________________Código____
6. Nombre completo de la persona:
____Código____

INSTRUCCIONES A LA PERSONA· En la siguiente hoja quierc que me haga un dibujo de un hombre de cuerpo completo.

Calif:_____ 36-37

FIGURA HUMANA PRE TEST

SUJETO:

COMUNIDAD:

LOGRO DE LECTURA

Recopilador de datos________________________________Código____

Comunidad____Código____

Provincia____Código____

Nombre del sujeto___________________________________Código____

INSTRUCCIONES: Lo que Ud. dice a la persona está escrito en letras mayúsculas.

1. SEÑALE LA LETRA
SEÑALE LA LETRA

……

B	H	A	N	F	C	Q
b	h	a	n	f	c	q

Calif: 0 1 2 38

II. SEÑALE LA LETRA
SEÑALE LA LETRA

....

D	P	M	B	H	Ñ	L
d	p	m	b	h	ñ	l

Calif: 0 1 2 39

III. SEÑALE LA LETRA
SEÑALE LA LETRA

....

H	K	I	Y	J	F	R
h	k	i	y	j	f	r

Calif: 0 1 2 40

IV. SEÑALE DONDE DICE
SEÑALE DONDE DICE

....

MA	MO	PO	PA	NA	TA
ma	mo	po	pa	na	ta

Calif: 0 1 2 41

V. SEÑALE DONDE DICE
SEÑALE DONDE DICE

....

FE	FI	JO	JA	JE	JI
fe	fi	jo	ja	je	ji

Calif: 0 1 2 42

VI. SEÑALE DONDE DICE
SEÑALE DONDE DICE

....

PAPA	BEBE	CASA	NANA
papá	bebé	casa	nana

Calif: 0 1 2 43

VII. SEÑALE DONDE DICE
SEÑALE DONDE DICE

....

FEFA	PEPE	LATA	MATA
fefa	pepe	lata	mata

Calif: 0 1 2 44

VII. SEÑALE DONDE DICE
SEÑALE DONDE DICE

....

ARBOL	CHICHA	JARDIN	NUEVO
árbol	chicha	jardín	nuevo

Calif: 0 1 2 45

IX. LEA EN VOZ ALTA LAS FRASES SIGUIENTES

....

1. MI MAMA ME AMA
   Mi mamá me ama

Calif: 0 1 2 3 4 46

LEA EN VOZ ALTA LAS FRASES SIGUIENTES

....

2. EL PERRO SALTA

El perro salta

Calif: 0 1 2 3 47

---

3. JUANA LAVA LA ROPA EN EL RIO

Juana lava la ropa en el río

Calif: 0 1 2 3 4 5 48
6 7

LOGRO DE ESCRITURA

1. ESCRIBA AQUI SU NOMBRE Y ASUI SU APELLIDO

____________________ ____________________

Calif: 0 1 2 | 49

II. ESCRIBA [redacted] EN ESTA LINEA

....

Calif: 0 1 2 3 4 50

III. ESCRIBA [redacted] EN ESTA LINEA

....

Calif: 0 1 2 3
4 5 51

IV. ESCRIBA [redacted] EN ESTA LINEA

....

____

Calif: 0 1 2 3 4 | 52

V. ESCRIBA [redacted] EN ESTAS LINEAS

....

____

____

Calif: 0 1 2 3
4 5 | 53

VI. ESCRIBA [redacted] EN ESTAS LINEAS.

....

Calif 0 1 2 3 4 5
6 7

54

I. SEÑALE EL NUMERO TRES
SEÑALE EL NUMERO NUEVE

....

2 7 5 3 1 9 6

Calif: 0 1 2

55

II. SEÑALE EL NUMERO CINCO
SEÑALE EL NUMERO CUATRO

....

3 1 9 5 2 7

4 8

Calif: 0 1 2

56

III. SEÑALE EL NUMERO DIECISIETE
SEÑALE EL NUMERO CIENTOTREINTA Y NUEVE

....

18 23 45 17 193

820 139 293 35 12

Calif.: 0 1 2 57

IV. SEÑALE EL NUMERO VEINTIDOS
SEÑALE EL NUMERO DOSCIENTOS CINCUENTA Y CUATRO

....

38 13 47 23 52 22

520 380 254 45 13

Calif.: 0 1 2 58

V. INSTRUCCIONES· ADMINISTRE ESTAS CUENTAS ORALMENTE

....

2 + 2 = __________

3 + 5 = ______

6 + 8 = _______

9 + 7 = _______

Calif: 0 1 2 3 4 59

ADMINISTRE ESTAS CUENTAS ORALMENTE

....

3 - 2 = _______

5 - 3 = ________

10 - 8 = _________

7 - 5 = _______

Calif 0 1 2 3 4 60

ADMINISTRE ESTAS CUENTAS ORALMENTE

....

2 x 4 = ______

3 x 5 = ______

6 x 3 = ______

1 x 8 = ______

Calif. 0 1 2 3 4 61

VI. INSTRUCCIONES. ADMINISTRE ESTAS CUENTAS POR ESCRITO

....

3 + 5 = ______

$$\begin{array}{r} 7 \\ +\ 2 \\ \hline \end{array}$$

8 - 4 = ________

$$\begin{array}{r} 9 \\ -\ 1 \\ \hline \end{array}$$

$$\begin{array}{r} 35 \\ +19 \\ \hline \end{array}$$

$$\begin{array}{r} 33 \\ -\ 27 \\ \hline \end{array}$$

$$\begin{array}{r} 2 \\ \times\ 3 \\ \hline \end{array}$$

5 x 8 = ________

$$\begin{array}{r} 13 \\ \times\ 42 \\ \hline \end{array}$$

12 ÷ 6 = ________

10	2	328	8	Pág. 21

Calif: 0 1 2 3 4 5 6 7 8
9 10 11 12 — 62-63

BLANK: — 64-66

ACTITUDES

1. Cree Ud. que una persona mientras más sabe, puede
(arreglar)
solucionar mejor sus problemas?

No.. 0
Si.. ....1 67

2. Cuáles son los problemas de esta comunidad?
(Problemas de tipo económico, de desarrollo, etc.?)

No hay ningún problema ____________ 0
Hay muy pocos problemas ____________ 1
Hay algunos problemas ____________ 2 68
Hay muchos problemas ____________ 3

3. Cree Ud. que la gente de esta comunidad puede hacer algo para resolver los problemas de la comunidad?

No pueden hacer nada ____________ 0
Pueden hacer muy poco ____________ 1
Pueden hacer algo ____________ 2 69
Pueden hacer mucho ____________ 3

(la vida)
4. Cree Ud. que las condiciones de vida deberían ser diferentes para las gentes de esta comunidad?

No deberían ser diferentes ____________ 0
Deberían ser un poco diferentes ____________ 1 70
Deberían ser bastante diferentes ____________ 2

(contento)
5. Está satisfecho Ud. con la vida aquí en la comunidad?

Muy satisfecho ____________ 0
Algo satisfecho ____________ 1
Un poco insatisfecho ____________ 2 71
Muy insatisfecho ____________ 3

6. Cree Ud. que sus compañeros en esta comunidad son:

Mejores que Ud. ____________ 0
Iguales que Ud. ____________ 1 72

7. Cree Ud. que el facilitador (YO) soy

Mejor que Ud.______________0
Igual que Ud.______________1 73
Por que? __________________
____
____
____

8. Si tuviera Ud. algún problema, cree que sus compañeros en esta comunidad lo ayudarían a resolverlo?

No pueden ayudar______________0
Pueden ayudar muy poco______________1
Pueden ayudar algo______________2 74
Pueden ayudar mucho______________3

9. Cree Ud. que la gente de esta Comunidad debe pedir o exigir a las autoridades que mejoren la situación?

NADA______________0
PEDIR______________1 75
EXIGIR______________2

10. Cree Ud. que los ricos algún día ayudarán a los pobres a resolver sus problemas?

Ayudarán mucho______________0
Ayudarán un poco______________1
Ayudarán casi nada______________2 76
No ayudarán nada______________3

11. Cree Ud. que la gente de esta comunidad es capaz de resolver sus propios problemas sin ayuda de gente de afuera?

Si es capaz______________3
Tiene poca capacidad______________2
Casi no tiene capacidad______________1 77
No tiene ninguna capacidad______________0

12. Cree Ud. que está bien que algunas personas sean ricas y otras sean pobres?

Así está bien______________0
No está bien______________1 78

POR QUE?___________________________
____
____

Calif:__________ 79

DATA CARD #3 80

INSTRUCCIONES ANEXAS AL ANIMADOR:

APLICACION DEL SEGUNDO TEST

VERSION: 1

1. En las páginas 1 y 2, se seguirán normalmente las instrucciones en el cuestionario.

---

2. En las páginas siguientes leerás al participante:

Página 3: "Señale las letras A y F"

Página 4: "Señale las letras B y H"
"Señale las letras I y R"

Página 5: "Señale donde dice NA y PA"
"Señale donde dice FI y JO"

Página 6: "Señale donde dice PAPA y CASA"
"Señale donde dice FEFA y LATA"

Página 7: (primera parte):
"Señale donde dice ARBOL y NUEVO"

(segunda parte):
Seguirás normalmente (o sea, que el participante lea en voz alta la frase MI MAMA ME AMA)

---

3. Páginas 8 y 9:

Se seguirán normalmente las instrucciones que se encuentran en los cuestionarios.

---

4. Página 10: "Escriba la palabra MAMA en esta línea"
"Escriba la palabra LECHE en esta línea"

Página 11: "Escriba la frase LA CASA ES GRANDE en esta línea"
"Escriba la frase EL NINO CORRE Y SALTA en estas líneas"

Página 12: "Escriba YO COMPRE UN PAR DE ZAPATOS AYER en estas líneas"

---

5. Páginas 13 - 20:

Se aplicarán en la manera normal, o sea tal como son las instrucciones escritas en cada hoja y en cada sección.

IV. SEÑALE DONDE DICE
SEÑALE DONDE DICE

....

MA	MO	PO	PA	NA	TA
ma	mo	po	pa	na	ta

Calif: 0 1 2 41

V. SEÑALE DONDE DICE
SEÑALE DONDE DICE

....

FE	FI	JO	JA	JE	JI
fe	fi	jo	ja	je	ji

Calif: 0 1 2 42

DATA CARD #5

ENTREVISTA DE LOGRO SEGUNDO TEST

UCLA

Evaluación de la Educación No-Formal en Ecuador

DIBUJO DE LA FIGURA HUMANA

1. Recopilador de datos____________________Código______ 1
2. Comunidad____________________Código______ 2-3
3. Provincia____________________Código______ 4
4. Cantón____________________Código______ 5-6
5. Parroquia____________________Código______ 7-8
6. Nombre completo de la persona:
____________________Código______ 9-11

INSTRUCCIONES A LA PERSONA: En la siguiente hoja quiero que me haga un dibujo de un hombre de cuerpo completo.

BLANK 12-13

Version 1 2 35

Calif:______ 36-37

FIGURA HUMANA PRE TEST

SUJETO:

COMUNIDAD·

LOGRO DE LECTURA

Recopilador de datos________________________Código____

Comunidad________________________Código____

Provincia________________________Código____

Nombre del sujeto________________________Código____

INSTRUCCIONES: Lo que Ud. dice a la persona está escrito en letras mayúsculas.

1. SEÑALE LA LETRA
   SEÑALE LA LETRA

....

B H A N F C Q

b h a n f c q

Calif 0 1 2 38

II. SEÑALE LA LETRA
SEÑALE LA LETRA

....

D P M B H Ñ L

d p m b h ñ l

Calif 0 1 2 39

III. SEÑALE LA LETRA
SEÑALE LA LETRA

....

H K I Y J F R

h k i y j f r

Calif 0 1 2 40

VI. SEÑALE DONDE DICE
SEÑALE DONDE DICE -

....

PAPA	BEBE	CASA	NANA
papá	bebé	casa	nana

Calif: 0 1 2 43

VII. SEÑALE DONDE DICE -
SEÑALE DONDE DICE

....

FEFA	PEPE	LATA	MATA
fefa	pepe	lata	mata

Calif: 0 1 2 44

VII. SEÑALE DONDE DICE
SEÑALE DONDE DICE

....

ARBOL	CHICHA	JARDIN	NUEVO
árbol	chicha	jardín	nuevo

Calif: 0 1 2 | 45

IX. LEA EN VOZ ALTA LAS FRASES SIGUIENTES

....

1. MI MAMA ME AMA
Mi mamá me ama

Calif: 0 1 2 3 4 | 46

LEA EN VOZ ALTA LAS FRASES SIGUIENTES

....

2. EL PERRO SALTA

El perro salta

Calif: 0 1 2 3 47

---

3. JUANA LAVA LA ROPA EN EL RIO

Juana lava la ropa en el río

Calif: 0 1 2 3 4 5 48

6 7

LOGRO DE ESCRITURA

1. ESCRIBA AQUI SU NOMBRE Y ASUI SU APELLIDO

_______________ _______________

Calif: 0 1 2 49

Pág. 13

II. ESCRIBA [redacted] EN ESTA LINEA

....

Calif: 0 1 2 3 4

50

III. ESCRIBA [redacted] EN ESTA LINEA

....

Calif: 0 1 2 3
4 5

51

IV. ESCRIBA [redacted] EN ESTA LINEA

....

Calif: 0 1 2 3 4 | 52

V. ESCRIBA [redacted] EN ESTAS LINEAS

....

Calif· 0 1 2 3
4 5 | 53

VI. ESCRIBA [redacted] EN ESTAS LINEAS.

....

____

____

Calif 0 1 2 3 4 5
6 7

54

4

I. SEÑALE EL NUMERO TRES
SEÑALE EL NUMERO NUEVE

....

2 7 5 3 1 9 6

Calif: 0 1 2

55

II. SEÑALE EL NUMERO CINCO
SEÑALE EL NUMERO CUATRO

....

3 1 9 5 2 7

4 8

Calif: 0 1 2

55

III. SEÑALE EL NUMERO DIECISIETE
SEÑALE EL NUMERO CIENTOTREINTA Y NUEVE

....

18 23 45 17 193

820 139 293 35 12

Calif.: 0 1 2 57

IV. SEÑALE EL NUMERO VEINTIDOS
SEÑALE EL NUMERO DOSCIENTOS CINCUENTA Y CUATRO

....

38 13 47 23 52 22

520 380 254 45 13

Calif.: 0 1 2 58

V. INSTRUCCIONES ADMINISTRE ESTAS CUENTAS ORALMENTE

....

2 + 2 = ________

3 + 5 = ______

6 + 8 = ______

9 + 7 = ______

Calif: 0 1 2 3 4 59

ADMINISTRE ESTAS CUENTAS ORALMENTE

....

3 - 2 = ______

5 - 3 = ______

10 - 8 = ________

7 - 5 = ______

Calif 0 1 2 3 4 60

ADMINISTRE ESTAS CUENTAS ORALMENTE

....

2 x 4 = ________

3 x 5 = ______

6 x 3 = ________

1 x 8 = ______

Calif· 0 1 2 3 4 61

VI. INSTRUCCIONES· ADMINISTRE ESTAS CUENTAS POR ESCRITO

....

3 + 5 = ________

$$\begin{array}{r} 7 \\ +\ 2 \\ \hline \end{array}$$

8 - 4 = ________

$$\begin{array}{r} 9 \\ -\ 1 \\ \hline \end{array}$$

$$\begin{array}{r} 35 \\ +19 \\ \hline \end{array}$$

$$\begin{array}{r} 33 \\ -\ 27 \\ \hline \end{array}$$

$$\begin{array}{r} 2 \\ \times\ 3 \\ \hline \end{array}$$

5 x 8 = ________

$$\begin{array}{r} 13 \\ \times\ 42 \\ \hline \end{array}$$

12 ÷ 6 = ________

10 | 2

328 | 8

Calif. 0 1 2 3 4 5 6 7 8
9 10 11 12 62-63

BLANK: 64-66

ACTITUDES

1. Cree Ud. que una persona mientras más sabe, puede
(arreglar)
solucionar mejor sus problemas?

No.. 0
Si.. . ...1 67

2. Cuáles son los problemas de esta comunidad?
(Problemas de tipo económico, de desarrollo, etc.?)

No hay ningún problema________________0
Hay muy pocos problemas_______________1
Hay algunos problemas________________2 68
Hay muchos problemas_________________3

3. Cree Ud. que la gente de esta comunidad puede hacer
algo para resolver los problemas de la comunidad?

No pueden hacer nada________________0
Pueden hacer muy poco_______________1
Pueden hacer algo__________________2 69
Pueden hacer mucho_________________3

(la vida)
4. Cree Ud. que las condiciones de vida deberían ser
diferentes para las gentes de esta comunidad?

No deberían ser diferentes_____________0
Deberían ser un poco diferentes_________1 70
Deberían ser bastante diferentes________2

(contento)
5. Está satisfecho Ud. con la vida aquí en la comunidad?

Muy satisfecho__________________0
Algo satisfecho_________________1
Un poco insatisfecho______________2 71
Muy insatisfecho________________3

6. Cree Ud. que sus compañeros en esta comunidad son

Mejores que Ud. ______________0
Iguales que Ud._______________1 72

7. Cree Ud. que el facilitador (YO) soy

Mejor que Ud.	0	
Igual que Ud.	1	73

Por que?

8. Si tuviera Ud. algún problema, cree que sus compañeros en esta comunidad lo ayudarían a resolverlo?

No pueden ayudar	0	
Pueden ayudar muy poco	1	
Pueden ayudar algo	2	74
Pueden ayudar mucho	3	

9. Cree Ud. que la gente de esta Comunidad debe pedir o exigir a las autoridades que mejoren la situación?

NADA	0	
PEDIR	1	75
EXIGIR	2	

10. Cree Ud. que los ricos algún día ayudarán a los pobres a resolver sus problemas?

Ayudarán mucho	0	
Ayudarán un poco	1	
Ayudarán casi nada	2	76
No ayudarán nada	3	

11. Cree Ud. que la gente de esta comunidad es capaz de resolver sus propios problemas sin ayuda de gente de afuera?

Sí es capaz	3	
Tiene poca capacidad	2	
Casi no tiene capacidad	1	77
No tiene ninguna capacidad	0	

12. Cree Ud. que está bien que algunas personas sean ricas y otras sean pobres?

Así está bien	0	
No está bien	1	78

POR QUE?

Calif	79
DATA CARD #5	80

INSTRUCCIONES ANEXAS AL ANIMADOR

APLICACION DEL TERCER TEST

VERSION: 1

1. En las páginas 1 a 5, se seguirán normalmente las instrucciones en el cuestionario.

---

2. En las páginas siguientes leerás al participante:

Página 6: "Señale las letras A y F"

Página 7: "Señale las letras B y H"
"Señale las letras I y R"

Página 8: "Señale donde dice NA y PA"
"Señale donde dice FI y JO"

Página 9: "Señale donde dice PAPA y CASA"
"Señale donde dice FEFA y LATA"

Página 10: (primera parte):
"Señale donde dice ARBOL y NUEVO"

(segunda parte):
Seguirás normalmente (o sea, que el participante lea en voz alta la frase MI MAMA ME AMA)

---

3. Páginas 11 y 12:

Se seguirán normalmente las instrucciones que se encuentran en los cuestionarios.

---

4. Página 13: "Escriba la palabra MAMA en esta línea"
"Escriba la palabra LECHE en esta línea"

Página 14: "Escriba la frase LA CASA ES GRANDE en esta línea"
"Escriba la frase EL NINO CORRE Y SALTA en estas líneas"

Página 15: "Escriba YO COMPRE UN PAR DE ZAPATOS AYER en estas líneas"

---

5. Páginas 16 en adelante:

Se aplicarán en la manera normal, o sea tal como son las instrucciones escritas en cada hoja y en cada sección.

U C L A VERSION 1

Evaluación de la Educación No-Formal-Ecuador

	DATA CARD #11
1. Recopilador de datos ____________ Código _____	1
2. Comunidad ____________ Código _____	2-3
3. Provincia ____________ Código _____	4
4. Cantón ____________ Código _____	5-6
5. Parroquia ____________ Código _____	7-8
6. Nombre de la persona ____________ Código _____	9-11
7. Edad de la persona en años ____________ Código _____	12-13
8. Sexo de la persona	
Masculino..............1 Fenemino...............2	14
9. En qué trabaja la persona:	15
a. Desempleado o quehaceres domesticos.................1	
b. Jornalero..2	
c. Pescador...3	
d. Artesano...4	
e. Pequeno agricultor propietario.....................5	
f. Dueño de negocio pequeño...........................6 (tienda, chichería, billar, etc.)	
g. Servicios al publico que requieren alguna destreza..7 (choferes, peluqueros, etc.)	
h. Profesional..8	
i. Dueño de negocios grandes..........................9 (hacienda, etc.)	
10. Etnicidad de la persona	
Indígena .... 1 Mestizo .... 2 Blanco................3	16

persona

________________________________ 17-18

12. Ha participado en clases de alfabetización?

No............1
Sí............2 19

13. Estado civil

Casado.. 1
Unión Libre.............2
Soltero.................3 20
Divorciado..............4
Viudo...................5

14. Número de hijos:

________________________________ 21-22

15. Número total de personas en su casa, incluyendo a niños:

________________________________ 23-24

16. Cuántos días a la semana oyó el radio durante el mes pasado?

________________________________ 25

17. Cuántos días a la semana vió la T.V. durante el mes pasado?

________________________________ 26

18. Cuántos días leyó el periódico durante la semana pasada?

________________________________ 27

19. Cuántos días durante el mes pasado leyó alguna revista?

________________________________ 28-29

20. Cuántas veces ha ido Ud. al cine en el mes pasado?

________________________________ 30

Question 11 is missing.

21. Idiomas que usa

a. Español solamente...............................1
b. Mayormente Español y un poco de Quechua.......2
c. Español y Quechua. 3 31
d. Mayormente Quechua y un poco Español.........4
e. Quechua solamente. 5

22. Pertenece la persona a alguna organización de la comunidad (por ejemplo Cabildo, Junta de Defensa, Comité Pro-Mejoras, etc.)

No.. 1
Si... ....2 32

23. Es dirigente o miembro de la directiva?

No.............1
Si..............2 33

24. Religión que la persona tiene

Ninguna... 1
Católica.... 2
Evangelista..... ....3 34
Otra....... 4
(especifique)_________

VERSION 1 2 35

DIBUJO DE LA FIGURA HUMANA: TERCER TEST

1. Recopilador de datos
   ____ Código____
2. Comunidad________________________________ Código____
3. Provincia________________________________ Código____
4. Cantón___________________________________ Código____
5. Parroquia________________________________ Código____
6. Nombre completo de la persona
   ____ Código____

INSTRUCCIONES A LA PERSONA: En la siguiente hoja quiero que me haga un dibujo de un hombre de cuerpo completo.

Calif:_____ 36-37

FIGURA HUMANA PRE TEST

SUJETO:

COMUNIDAD·

LOGRO DE LECTURA

Recopilador de datos____________________________Código____

Comunidad______________________________________Código____

Provincia______________________________________Código____

Nombre del sujeto______________________________Código____

INSTRUCCIONES: Lo que Ud. dice a la persona está escrito en letras mayúsculas.

1. SEÑALE LA LETRA
   SEÑALE LA LETRA

....

B H A N F C Q

b h a n f c q

Calif 0 1 2 | 38

II. SEÑALE LA LETRA
SEÑALE LA LETRA

....

D P M B H Ñ L

d p m b h ñ l

Calif 0 1 2 39

III. SEÑALE LA LETRA
SEÑALE LA LETRA

....

H K I Y J F R

h k i y j f r

Calif 0 1 2 40

IV. SEÑALE DONDE DICE
SEÑALE DONDF DICE

....

MA	MO	PO	PA	NA	TA
ma	mo	po	pa	na	ta

Calif: 0 1 2 41

V. SEÑALE DONDE DICE
SEÑALE DONDE DICE

....

FE	FI	JO	JA	JE	JI
fe	fi	jo	ja	je	ji

Calif: 0 1 2 42

VI. SEÑALE DONDE DICE [illegible]
SEÑALE DONDE DICE [illegible]

....

PAPA	BEBE	CASA	NANA
papá	bebé	casa	nana

Calif: 0 1 2 43

VII. SEÑALE DONDE DICE [illegible]
SEÑALE DONDE DICE [illegible]

....

FEFA	PEPE	LATA	MATA
fefa	pepe	lata	mata

Calif: 0 1 2 44

SEÑALE DONDE DICE [illegible]

....

ARBOL	CHICHA	JARDIN	NUEVO
árbol	chicha	jardín	nuevo

Calif: 0 1 2 45

IX. LEA EN VOZ ALTA LAS FRASES SIGUIENTES

....

1. MI MAMA ME AMA
   Mi mamá me ama

Calif: 0 1 2 3 4 46

....

2. EL PERRO SALTA

El perro salta

Calif: 0 1 2 3 47

---

3. JUANA LAVA LA ROPA EN EL RIÓ

Juana lava la ropa en el río

Calif: 0 1 2 3 4 5 48
6 7

LOGRO DE ESCRITURA

1. ESCRIBA AQUI SU NOMBRE Y ASUI SU APELLIDO

Calif: 0 1 2 49

II. ESCRIBA [redacted] EN ESTA LINEA

Calif: 0 1 2 3 4 50

III. ESCRIBA [redacted] EN ESTA LINEA

Calif: 0 1 2 3
4 5 51

IV. ESCRIBA [redacted] EN ESTA LINEA

....

____

Calif: 0 1 2 3 4 52

V. ESCRIBA [redacted] EN ESTAS LINEAS

....

____

____

Calif· 0 1 2 3
4 5 53

VI. ESCRIBA [redacted] EN ESTAS LINEAS.

....

Calif 0 1 2 3 4 5
6 7

54

I. SEÑALE EL NUMERO TRES
SEÑALE EL NUMERO NUEVE

....

2 7 5 3 1 9 6

Calif.: 0 1 2

55

II. SEÑALE EL NUMERO CINCO
SEÑALE EL NUMERO CUATRO

....

3 1 9 5 2 7

4 8

Calif.: 0 1 2

56

III. SEÑALE EL NUMERO DIECISIETE
SEÑALE EL NUMERO CIENTOTREINTA Y NUEVE

....

18 23 45 17 193

820 139 293 35 12

Calif.: 0 1 2 57

IV. SEÑALE EL NUMERO VEINTIDOS
SEÑALE EL NUMERO DOSCIENTOS CINCUENTA Y CUATRO

....

38 13 47 23 52 22

520 380 254 45 13

Calif.: 0 1 2 58

INSTRUCCIONES ADMINISTRE ESTAS CUENTAS ORALMENTE

....

2 + 2 = ________

3 + 5 = ______

6 + 8 = ______

9 + 7 = ______

Calif: 0 1 2 3 4 59

ADMINISTRE ESTAS CUENTAS ORALMENTE

....

3 - 2 = ______

5 - 3 = ______

10 - 8 = ________

7 - 5 = ______

Calif 0 1 2 3 4 60

ADMINISTRE ESTAS CUENTAS ORALMENTE

....

2 x 4 = ________ 3 x 5 = ________

6 x 3 = ________ 1 x 8 = ________

Calif: 0 1 2 3 4 61

VI. INSTRUCCIONES· ADMINISTRE ESTAS CUENTAS POR ESCRITO

....

3 + 5 = ________

$$\begin{array}{r} 7 \\ +\ 2 \\ \hline \end{array}$$

8 - 4 = ______

$$\begin{array}{r} 9 \\ -\ 1 \\ \hline \end{array}$$

$$\begin{array}{r} 35 \\ +19 \\ \hline \end{array}$$

$$\begin{array}{r} 33 \\ -\ 27 \\ \hline \end{array}$$

$$\begin{array}{r} 2 \\ \times\ 3 \\ \hline \end{array}$$

5 x 8 = ______

$$\begin{array}{r} 13 \\ \times\ 42 \\ \hline \end{array}$$

12 ÷ 6 = ______

Calif. 0 1 2 3 4 5 6 7 8 9 10 11 12 62-63

BLANK: 64-66

ACTITUDES

1. Cree Ud. que una persona mientras más sabe, puede (arreglar)
solucionar mejor sus problemas?

No.. 0
Si.. ....1 67

2. Cuáles son los problemas de esta comunidad?
(Problemas de tipo económico, de desarrollo, etc.?)

No hay ningún problema_________________0
Hay muy pocos problemas________________1
Hay algunos problemas_________________2 68
Hay muchos problemas__________________3

3. Cree Ud. que la gente de esta comunidad puede hacer
algo para resolver los problemas de la comunidad?

No pueden hacer nada_________________0
Pueden hacer muy poco________________1
Pueden hacer algo___________________2 69
Pueden hacer mucho__________________3

(la vida)
4. Cree Ud. que las condiciones de vida deberían ser
diferentes para las gentes de esta comunidad?

No deberían ser diferentes______________0
Deberían ser un poco diferentes__________1 70
Deberían ser bastante diferentes_________2

(contento)
5. Está satisfecho Ud. con la vida aquí en la comunidad?

Muy satisfecho____________________0
Algo satisfecho___________________1
Un poco insatisfecho________________2 71
Muy insatisfecho__________________3

6. Cree Ud. que sus compañeros en esta comunidad son

Mejores que Ud. ______________0
Iguales que Ud.______________1 72

Pág. 23

7. Cree Ud. que el facilitador (YO) soy

Mejor que Ud.______________ 0
Igual que Ud.______________ 1 — 73
Por que? ______________
____
____
____

8. Si tuviera Ud. algún problema, cree que sus compañeros en esta comunidad lo ayudarían a resolverlo?

No pueden ayudar ______________ 0
Pueden ayudar muy poco ______________ 1
Pueden ayudar algo ______________ 2 — 74
Pueden ayudar mucho ______________ 3

9. Cree Ud. que la gente de esta Comunidad debe pedir o exigir a las autoridades que mejoren la situación?

NADA ______________ 0
PEDIR ______________ 1 — 75
EXIGIR ______________ 2

10. Cree Ud. que los ricos algún día ayudarán a los pobres a resolver sus problemas?

Ayudarán mucho ______________ 0
Ayudarán un poco ______________ 1
Ayudarán casi nada ______________ 2 — 76
No ayudarán nada ______________ 3

11. Cree Ud. que la gente de esta comunidad es capaz de resolver sus propios problemas sin ayuda de gente de afuera?

Si es capaz ______________ 3
Tiene poca capacidad ______________ 2
Casi no tiene capacidad ______________ 1 — 77
No tiene ninguna capacidad ______________ 0

12. Cree Ud. que está bien que algunas personas sean ricas y otras sean pobres?

Así está bien ______________ 0
No está bien ______________ 1 — 78

POR QUE? ______________
____
____

Calif ______________ — 79

DATA CARD #11 — 80

INSTRUCCIONES ANEXAS AL ANIMADOR:

APLICACION DEL PRE-TEST VERSION: 2

1. En las páginas 1 a 5, se seguirán normalmente las instrucciones en el cuestionario.

---

2. En las páginas siguientes leerás al participante:

Página 6: "Señale las letras A y F"

Página 7: "Señale las letras B y H"
"Señale las letras I y R"

Página 8: "Señale donde dice NA y PA"
"Señale donde dice FI y JO"

Página 9: "Señale donde dice PAPA y CASA"
"Señale donde dice FEFA y LATA"

Página 10: (primera parte):
"Señale donde dice ARBOL y NUEVO"

(segunda parte):
Seguirás normalmente (o sea, que el participante lea en voz alta la frase MI MAMA ME AMA)

Página 11: "Señale donde dice CONVERSAR y ESFUERZO"
"Señale donde dice COMPADRE y COMPENSAR"

---

3. Páginas 12 - 15:

Se seguirán normalmente las instrucciones que se encuentran en los cuestionarios.

---

4. Página 16: "Escriba la palabra MAMA en esta línea"
"Escriba la palabra LECHE en esta línea"

Página 17: "Escriba la frase LA CASA ES GRANDE en esta línea"
"Escriba la frase EL NINO CORRE Y SALTA en estas líneas"

Página 18: "Escriba YO COMPRE UN PAR DE ZAPATOS AYER en estas líneas"

Página 19: "Escriba AHORA CRUZARE AQUELLA QUEBRADA PARA ARREGLAR LA PARVA en estas líneas"

"Escriba CULTIVEMOS NUESTRA TIERRA PARA OBTENER MAYOR PRODUCCION Y GANANCIAS en estas líneas"

---

5. **Páginas 20 - 27:**

Se aplicarán en la manera normal, o sea tal como son las instrucciones escritas en cada hoja y en cada sección.

VERSION: 2

ENTREVISTA DE LOGRO PRE TEST

U C L A

Evaluación de la Educación NoFormal-Ecuador

DATA CARD # 3

1. Recopilador de datos ________________ Código ______ 1
2. Comunidad ________________ Código ______ 2-3
3. Provincia ________________ Código ______ 4
4. Cantón ________________ Código ______ 5-6
5. Parroquia ________________ Código ______ 7-8
6. Nombre de la persona ________________ Código ______ 9-11
7. Edad de la persona en años ________________ 12-13
8. Sexo de la persona 14
   - Masculino..........1
   - Femenino...........2
9. En que trabaja la persona: 15
   - a. Desempleado o quehaceres domésticos............1
   - b. Jornalero......................................2
   - c. Pescador.......................................3
   - d. Artesano.......................................4
   - e. Pequeño agricultor propietario.................5
   - f. Dueño de negocio pequeño.......................6 (tienda, chuchería, billar, etc.)
   - g. Servicios al público que requieren alguna destreza (choferes, peluqueros, etc.)...........7
   - h. Comerciante....................................8
   - i. Dueño de negocios grandes......................9 (hacienda, etc.)
   - j. Otro...10 Especifique:

____

____

10. Etnidad de la persona

Indígena 1
Mestizo.. 2
Blanco 3
Negro 4 16

11. Número de años de educación formal alcanzada por la persona

_______________ 17-18

12. Ha participado en clases de alfabetización?

No. 1
Si.. . . ..2 19

13. Estado civil:

Casado.. 1
Unión Libre. 2
Soltero 3
Diverciado 4
Viuda 5 20

14. Número de hijos:

_______________ 21 - 22

15. Número total de personas en su casa incluyendo a niños:

_______________ 23 24

16. Cuántos días a la semana oyó el radio durante el mes pasado?

_______________ 25

17. Cuántos días a la semana vió la T. V, durante el mes pasado?

_______________ 26

18. Cuántos días leyó el periódico durante la semana pasado?

_______________ 27

19. Cuántos días durante el mes pasado leyó alguna revista?

_______________ 28 - 29

20. Cuántas veces ha ido Ud. al cine en el mes pasado?

_______________ 30

Pág. 3

21. Idiomas que usa

a. Español solamente...............................
b. Mayormente Español y un poco de quechua........2
c. Español y Quechua...............................3
d. Mayormente quechua y un poco de Español........4
e. Quechua solamente...............................5

31

22. Pertenece la persona a alguna organización de la comunidad (por ejemplo Cabildo, Junta de Defensa, Comité Pro-Mejoras, etc.)

32

NO............1
SI............2

23. Es dirigente o miembro de la directiva?

33

NO.............1
SI.............2

24. Religión que la persona tiene:

Ninguna.......................1
Católica......................2
Evangelista...................3
Otra..........................4
(especifique) ______________

34

____
____
____

VERSION 1 2

35

DIBUJO DE LA FIGURA HUMANA: PRE TEST

1. Recopilador de datos
____Código____
2. Comunidad______________________________Código____
3. Provincia______________________________Código____
4. Cantón_________________________________Código____
5. Parroquia______________________________Código____
6. Nombre completo de la persona
____Código____

INSTRUCCIONES A LA PERSONA· En la siguiente hoja quiero que me haga un dibujo de un hombre de cuerpo completo.

Calif:_____ 36-37

FIGURA HUMANA

SUDETO:

COMUNIDAD:

LOGRO DE LECTURA

Recopilador de datos ______________________ Código ____

Comunidad ______________________ Código ____

Provincia ______________________ Código ____

Nombre del sujeto ______________________ Código ____

INSTRUCCIONES: Lo que Ud. dice a la persona está escrito en letras mayúsculas.

1. SEÑALE LA LETRA [redacted]
   SEÑALE LA LETRA

....

B H A N F C Q

b h a n f c q

Calif 0 1 2 38

II. SEÑALE LA LETRA
SEÑALE LA LETRA

....

D P M B H Ñ L

d p m b h ñ l

Calif 0 1 2 39

III. SEÑALE LA LETRA
SEÑALE LA LETRA

....

H K I Y J F R

h k i y j f r

Calif 0 1 2 40

IV. SEÑALE DONDE DICE
SEÑALE DONDE DICE

....

MA	MO	PO	PA	NA	TA
ma	mo	po	pa	na	ta

Calif: 0 1 2 41

V. SEÑALE DONDE DICE
SEÑALE DONDE DICE

....

FE	FI	JO	JA	JE	JI
fe	fi	jo	ja	je	ji

Calif: 0 1 2 42

VI. SEÑALE DONDE DICE [redacted]
SEÑALE DONDE DICE [redacted]

....

PAPA	BEBE	CASA	NANA
papá	bebé	casa	nana

Calif: 0 1 2 43

VII. SEÑALE DONDE DICE [redacted]
SEÑALE DONDE DICE [redacted]

....

FEFA	PEPE	LATA	MATA
fefa	pepe	lata	mata

Calif: 0 1 2 44

VII. SEÑALE DONDE DICE [redacted]
SEÑALE DONDE DICE [redacted]

....

ARBOL	CHICHA	JARDIN	NUEVO
árbol	chicha	jardín	nuevo

Calif: 0 1 2 45

IX. LEA EN VOZ ALTA LAS FRASES SIGUIENTES

....

1. MI MAMA ME AMA

Mi mamá me ama

Calif: 0 1 2 3 4 46

PRE -TEST

ANNEX

DATA CARD # 4

1. Recopilador de datos______________________Código________ 1
2. Comunidad____________________________Código________ 2-3
3. Provincia____________________________Código________ 4
4. Cantón______________________________Código________ 5-6
5. Parroquia____________________________Código________ 7-8
6. Nombre completo de la persona:

____________________________________Código________ 9-11

I. SEÑALE DONDE DICE
SEÑALE DONDE DICE

……………………………………………………………………

GANANCIA	CONVERSAR	ESFUERZO	COSECHAR
ganancia	conversar	esfuerzo	cosechar

Calif: 0 1 2 12

II. SEÑALE DONDE DICE
SEÑALE DONDE DICE

……………………………………………………………………

COMPENSAR	COMPAÑIA	COMPADRE	COMPONER
compensar	compañía	compadre	componer

Calif: 0 1 2 13

....

2. EL PERRO SALTA

El perro salta

Calif: 0 1 2 3 | 47

---

3. JUANA LAVA LA ROPA EN EL RIO

Juana lava la ropa en el río

Calif: 0 1 2 3 4 5 | 48
6 7

III. LEA EN VOZ ALTA LA FRASE SIGUIENTE:

4. VAMOS A VENDER LA CEBADA EN LA FERIA DEL PUEBLO

Vamos a vender la cebada en la feria del pueblo

Calif: 0 1 2 3 4 5 6 7 8 9 10 14–15

III. LEA EN VOZ ALTA LAS FRASES SIGUIENTES

1. QUISIERA OBLIGAR A LA COOPERATIVA QUE CONSIGA INSECTICIDAS.

Quisiera obligar a la cooperativa que consiga insecticidas.

Calif: 0 1 2 3 4 5 6 7 8 15

---

2. AUNQUE EL BECERRO ESTE ATADO AL CABESTRO ARREMETE BRAVAMENTE

Aunque el becerro esté atado al cabestro arremete bravamente

Calif: 0 1 2 3 4 5 6 7 8 9 17

LOGRO DE ESCRITURA

1. ESCRIBA AQUI SU NOMBRE Y APELLIDO

....

Calif: 0 1 2

49

II. ESCRIBA [redacted] EN ESTA LINEA

Calif: 0 1 2 3 4 50

III. ESCRIBA [redacted] EN ESTA LINEA

Calif: 0 1 2 3 4 5 51

IV. ESCRIBA [redacted] EN ESTA LINEA

....

____

Calif: 0 1 2 3 4 ·52

V. ESCRIBA [redacted] EN ESTAS LINEAS

....

____

____

Calif: 0 1 2 3 4 5 53

VT..

Calif: 0 1 2 3 4 5 6 7 54

LOGRO DE ESCRITURA

I. ESCRIBA

____

____

____

____

Calif: 0 1 2 3 4 5 6 7 8 18

II. ESCRIBA

____

____

____

____

Calif: 0 1 2 3 4 5 6 7 8 9 19

I. SEÑALE EL NUMERO TRES
SEÑALE EL NUMERO NUEVE

....

2 7 5 3 1 9 6

Calif· 0 1 2

55

II. SEÑALE EL NUMERO CINCO
SEÑALE EL NUMERO CUATRO

....

3 1 9 5 2 7

4 8

Calif: 0 1 2

56

II. SEÑALE EL NUMERO DIECISIETE
SEÑALE EL NUMERO CIENTOTREINTA Y NUEVE

....

18 23 45 17 193

820 139 293 35 12

Calif: 0 1 2 57

V. SEÑALE EL NUMERO VEINTIDOS
SEÑALE EL NUMERO DOSCIENTOS CINCUENTA Y CUATRO

....

38 13 47 23 52 22

520 380 254 45 13

Calif: 0 1 2 58

V. INSTRUCCIONES: ADMINISTRE ESTAS CUENTAS ORALMENTE

4 + 11 = ________

2 + 2 = ________

18 + 7 = ________

6 + 8 = ________

16 + 5 = ________

3 + 5 = ________

12 + 13 = ________

9 + 7 = ________

Calif: 0 1 2 3 4 5 6 7 8 59

ADMINISTRE ESTAS CUENTAS ORALMENTE

15 - 4 = ________

3 - 2 = ________

31 - 5 = ________

10 - 8 = ________

20 - 7 = ________

5 - 3 = ________

29 - 14 = ________

7 - 5 = ________

Calif: 0 1 2 3 4 5 6 7 8 60

ADMINISTRE ESTAS CUENTAS ORALMENTE

……

7 x 4 = ________

2 x 4 = ________

9 x 8 = ________

6 x 3 = ________

6 x 7 = ________

3 x 5 = ________

12 x 8 = ________

1 x 8 = ________

Calif: 0 1 2 3 4 5 6 7 8

61

VI. INSTRUCCIONES: ADMINISTRE ESTAS CUENTAS POR ESCRITO

……

3 + 5 = ________

$$\begin{array}{r} 7 \\ +\ 2 \\ \hline \end{array}$$

$$\begin{array}{r} 47 \\ +\ 25 \\ \hline \end{array}$$

8 - 4 = ____________

$$\begin{array}{r} 9 \\ -\ 1 \\ \hline \end{array}$$

$$\begin{array}{r} 18 \\ 35 \\ +\ 19 \\ \hline \end{array}$$

$$\begin{array}{r} 652 \\ -\ 389 \\ \hline \end{array}$$

$$\begin{array}{r} 33 \\ -\ 27 \\ \hline \end{array}$$

$$\begin{array}{r} 2 \\ \times\ 3 \\ \hline \end{array}$$

$$\begin{array}{r} 308 \\ \times\ 597 \\ \hline \end{array}$$

5 x 8 = ________

$$\begin{array}{r} 15 \\ \times\ 42 \\ \hline \end{array}$$

12 ÷ 6 = ________

10 | 2

328 | 8

Pág.21

945 | 27

2306 | 172

Calif: 0 1 2 3 4 5 6 7 8
9 10 11 12 13 14 15 16 17 62-63

BLANK: 64-66

ACTITUDES

1. Cree Ud. que una persona mientras más sabe puede
(arreglar)
solucionar mejor sus problemas?

NO...............0 67
SI...............1

2. Cuáles son los problemas de esta comunidad?
(Problemas de tipo económico de desarrollo, etc.?)

No hay ningún problema.............................0
Hay muy pocos problemas............................1 68
Hay algunos problemas..............................2
Hay muchos problemas...............................3

3. Cree Ud. que la gente de esta comunidad puede hacer
algo para resolver los problemas de la comunidad?

No pueden hacer nada...............................0
Pueden hacer muy poco..............................1 69
Pueden hacer algo..................................2
Pueden hacer mucho.................................3

4. Cree Ud. que las condiciones de vida deberían ser
diferentes para las gentes de esta comunidad?

No deberían ser diferentes.........................0
Deberían ser un poco diferentes....................1 70
Deberían ser bastante diferentes...................2

(contento)
5. Está satisfecho Ud. con la vida aquí en la comunidad?

Muy satisfecho.....................................0
Algo satisfecho....................................1
Un poco insatisfecho...............................2 71
Muy insatisfecho...................................3

6. Cree Ud. que sus compañeros en esta comunidad son:

Mejores que Ud.......0
Iguales que Ud.......1 72
Peores que Ud........2

7. Cree Ud. que el facilitador (YO) soy

Mejor que Ud.................................0
Igual que Ud.................................1 73
Peor que Ud..................................2
Por qué? ______________________________
____
____
____

8. Si Ud. se encontrara en algún problema, cree Ud. que sus compañeros en esta comunidad lo ayudarían a resolverlo?

No pueden ayudar.............................0
Pueden ayudar muy poco.......................1
Pueden ayudar algo...........................2 74
Pueden ayudar mucho..........................3

9. Cree Ud. que la gente de esta Comunidad debe pedir o exigir a las autoridades que mejoren la la situación?

NADA...........0
PEDIR..........1 75
EXIGIR.........2

10. Cree Ud. que los ricos ayudarán a los pobres a resolver sus problemas?

Ayudarán mucho...............................0
Ayudarán un poco.............................1 76
Ayudarán casi nada...........................2
No ayudarán nada.............................3

11. Cree Ud. que la gente de esta comunidad es capaz de resolver sus propios problemas sin ayuda de gente de afuera?

Si es capaz..................................3
Tiene poca capacidad.........................2
Casi no tiene capacidad......................1
No tiene ninguna capacidad...................0 77

12. Cree Ud. que está bien que algunas personas sean ricas y otras pobres?

Así está bien____________________ 0 — 78

No está bien_____________________ 1

POR QUE?___________________________________

DATA CARD # 3 — 79-80

INSTRUCCIONES ANEXAS AL ANIMADOR:

APLICACION DEL SEGUNDO TEST

VERSION: 2

1. En las páginas 1 y 2, se seguirán normalmente las instrucciones en el cuestionario.

---

2. En las páginas siguientes leerás al participante:

   Página 3: "Señale las letras A y F"

   Página 4: "Señale las letras B y H"
   "Señale las letras I y R"

   Página 5: "Señale donde dice NA y PA"
   "Señale donde dice FI y JO"

   Página 6: "Señale donde dice PAPA y CASA"
   "Señale donde dice FEFA y LATA"

   Página 7: (primera parte):
   "Señale donde dice ARBOL y NUEVO"

   (segunda parte):
   Seguirás normalmente (o sea, que el participante lea en voz alta la frase MI MAMA ME AMA)

   Página 8: "Señale donde dice CONVERSAR y ESFUERZO"
   "Señale donde dice COMPADRE y COMPENSAR"

---

3. Páginas 9-12: Se seguirán normalmente las instrucciones que se encuentran en los cuestionarios.

---

4. Página 13: "Escriba la palabra MAMA en esta línea"
   "Escriba la palabra LECHE en esta línea"

   Página 14: "Escriba la frase LA CASA ES GRANDE en esta línea"
   "Escriba la frase EL NINO CORRE Y SALTA en estas líneas"

Página 15: "Escriba YO COMPRE UN PAR DE ZAPATOS AYER en estas líneas"

Página 16: "Escriba AHORA CRUZARE AQUELLA QUEBRADA PARA ARREGLAR LA PARVA en estas líneas"
"Escriba CULTIVEMOS NUESTRA TIERRA PARA OBTENER MAYOR PRODUCCION Y GANANCIAS en estas líneas"

---

5. Páginas 17-25: Se aplicarán en la manera normal, o sea tal como son las instrucciones escritas en cada hoja y en cada sección.

ENTREVISTA DE LOGRO SEGUNDO TEST

UCLA

Evaluación de la Educación No-Formal en Ecuador

DIBUJO DE LA FIGURA HUMANA

DATA CARD #5

1. Recopilador de datos____________________Código______ 1
2. Comunidad______________________________Código______ 2-3
3. Provincia______________________________Código______ 4
4. Cantón_________________________________Código______ 5-6
5. Parroquia______________________________Código______ 7-8
6. Nombre completo de la persona:
   ______________________________________Código______ 9-11

INSTRUCCIONES A LA PERSONA: En la siguiente hoja quiero que me haga un dibujo de un hombre de cuerpo completo.

BLANK 12-13

Version 1 2 35

Calif:_____ 36-37

FIGURA HUMANA

SUDETO:

COMUNIDAD:

LOGRO DE LECTURA

Recopilador de datos________________________________Código____

Comunidad______________________________________Código____

Provincia______________________________________Código____

Nombre del sujeto______________________________Código____

INSTRUCCIONES: Lo que Ud. dice a la persona está escrito en letras mayúsculas.

1. SEÑALE LA LETRA [redacted]
   SEÑALE LA LETRA

....

B H A N F C Q

b h a n f c q

Calif 0 1 2 38

II. SEÑALE LA LETRA [redacted]
SEÑALE LA LETRA

....

D	P	M	B	H	Ñ	L
d	p	m	b	h	ñ	l

Calif 0 1 2 39

III. SEÑALE LA LETRA [redacted]
SEÑALE LA LETRA

....

H	K	I	Y	J	F	R
h	k	i	y	j	f	r

Calif 0 1 2 40

IV. SEÑALE DONDE DICE [redacted]
SEÑALE DONDE DICE [redacted]

....

MA MO PO PA NA TA

ma mo po pa na ta

Calif: 0 1 2 41

V. SEÑALE DONDE DICE [redacted]
SEÑALE DONDE DICE [redacted]

....

FE FI JO JA JE JI

fe fi jo ja je ji

Calif: 0 1 2 42

VI. SEÑALE DONDE DICE [redacted]
SEÑALE DONDE DICE [redacted]

....

PAPA	BEBE	CASA	NANA
papá	bebé	casa	nana

Calif: 0 1 2 43

VII. SEÑALE DONDE DICE [redacted]
SEÑALE DONDE DICE [redacted]

....

FEFA	PEPE	LATA	MATA
fefa	pepe	lata	mata

Calif: 0 1 2 44

VII. SEÑALE DONDE DICE [redacted]
SEÑALE DONDE DICE [redacted]

....

ARBOL	CHICHA	JARDIN	NUEVO
árbol	chicha	jardín	nuevo

Calif: 0 1 2 45

IX. LEA EN VOZ ALTA LAS FRASES SIGUIENTES

....

1. MI MAMA ME AMA
Mi mamá me ama

Calif: 0 1 2 3 4 46

SEGUNDO TEST

ANNEX

DATA
CARD # 6

1. Recopilador de datos ______________________ Código __________ 1

2. Comunidad ______________________ Código __________ 2-3

3. Provincia ______________________ Código __________ 4

4. Cantón ______________________ Código __________ 5-6

5. Parroquia ______________________ Código __________ 7-8

6. Nombre completo de la persona:
______________________ Código __________ 9-11

I. SEÑALE DONDE DICE
SEÑALE DONDE DICE

....

GANANCIA	CONVERSAR	ESFUERZO	COSECHAR
ganancia	conversar	esfuerzo	cosechar

Calif: 0 1 2 12

II. SEÑALE DONDE DICE
SEÑALE DONDE DICE

....

COMPENSAR	COMPAÑIA	COMPADRE	COMPONER
compensar	compañía	compadre	componer

Calif: 0 1 2 13

....

2. EL PERRO SALTA

El perro salta

Calif: 0 1 2 3 47

---

3. JUANA LAVA LA ROPA EN EL RIO

Juana lava la ropa en el río

Calif: 0 1 2 3 4 5 48

6 7

III. LEA EN VOZ ALTA LA FRASE SIGUIENTE:

4. VAMOS A VENDER LA CEBADA EN LA FERIA DEL PUEBLO

Vamos a vender la cebada en la feria del pueblo

Calif: 0 1 2 3 4 5 6 7 8 9 10

14-15

III. LEA EN VOZ ALTA LAS FRASES SIGUIENTES

1. QUISIERA OBLIGAR A LA COOPERATIVA QUE CONSIGA INSECTICIDAS.

   Quisiera obligar a la cooperativa que consiga insecticidas.

   Calif: 0 1 2 3 4 5 6 7 8 15

---

2. AUNQUE EL BECERRO ESTE ATADO AL CABESTRO ARREMETE BRAVAMENTE

   Aunque el becerro esté atado al cabestro arremete bravamente

   Calif: 0 1 2 3 4 5 6 7 8 9 17

LOGRO DE ESCRITURA

1. ESCRIBA AQUI SU NOMBRE Y APELLIDO

....

Calif: 0 1 2

49

II. ESCRIBA [redacted] EN ESTA LINEA

Calif: 0 1 2 3 4 50

III. ESCRIBA [redacted] EN ESTA LINEA

Calif: 0 1 2 3 4 5 51

IV. ESCRIBA [redacted] EN ESTA LINEA

....

____

Calif: 0 1 2 3 4 | 52

V. ESCRIBA [redacted] EN ESTAS LINEAS

....

____

____

Calif: 0 1 2 3 4 5 | 53

VI. ....

Calif: 0 1 2 3 4 5 6 7 54

I. SEÑALE EL NUMERO TRES
SEÑALE EL NUMERO NUEVE

....

2 7 5 3 . 1 9 6

Calif. 0 1 2 55

II. SEÑALE EL NUMERO CINCO
SEÑALE EL NUMERO CUATRO

....

3 1 9 5 2 7

4 8

Calif: 0 1 2 55

III. SEÑALE EL NUMERO DIECISIETE
SEÑALE EL NUMERO CIENTOTREINTA Y NUEVE

....

18 23 45 17 193

820 139 293 35 12

Calif.: 0 1 2 57

IV. SEÑALE EL NUMERO VEINTIDOS
SEÑALE EL NUMERO DOSCIENTOS CINCUENTA Y CUATRO

....

38 13 47 23 52 22

520 380 254 45 13

Calif.: 0 1 2 58

V. INSTRUCCIONES: ADMINISTRE ESTAS CUENTAS ORALMENTE

....

4 + 11 = ________

2 + 2 = ________

18 + 7 = ________

6 + 8 = ________

16 + 5 = ________

3 + 5 = ________

12 + 13 = ________

9 + 7 = ________

Calif: 0 1 2 3 4 5 6 7 8 59

ADMINISTRE ESTAS CUENTAS ORALMENTE

....

15 - 4 = ________

3 - 2 = ________

31 - 5 = ________

10 - 8 = ________

20 - 7 = ________

5 - 3 = ________

29 - 14 = ________

7 - 5 = ________

Calif: 0 1 2 3 4 5 6 7 8 60

ADMINISTRE ESTAS CUENTAS ORALMENTE

....

7 x 4 = __________

2 x 4 = __________

9 x 8 = __________

6 x 3 = __________

6 x 7 = __________

3 x 5 = __________

12 x 8 = __________

1 x 8 = __________

Calif: 0 1 2 3 4 5 6 7 8

VI. INSTRUCCIONES: ADMINISTRE ESTAS CUENTAS POR ESCRITO

....

3 + 5 = __________

7
+ 2
____

47
+ 25
____

8 - 4 = ________

$$\begin{array}{r} 9 \\ -\ 1 \\ \hline \end{array}$$

$$\begin{array}{r} 18 \\ 35 \\ +\ 19 \\ \hline \end{array}$$

$$\begin{array}{r} 652 \\ -\ 389 \\ \hline \end{array}$$

$$\begin{array}{r} 33 \\ -\ 27 \\ \hline \end{array}$$

$$\begin{array}{r} 2 \\ \times\ 3 \\ \hline \end{array}$$

$$\begin{array}{r} 308 \\ \times\ 597 \\ \hline \end{array}$$

5 x 8 = ________

$$\begin{array}{r} 15 \\ \times\ 42 \\ \hline \end{array}$$

12 ÷ 6 = ________

Pág.21

10 | 2

328 | 8

945 | 27

2306 | 172

Calif: 0 1 2 3 4 5 6 7 8
9 10 11 12 13 14 15 16 17 62-63

BLANK: ______ 64-66

ACTITUDES

1. Cree Ud. que una persona mientras más sabe puede
(arreglar)
solucionar mejor sus problemas?

NO...............0 67
SI...............1

2. Cuáles son los problemas de esta comunidad?
(Problemas de tipo económico de desarrollo, etc.?)

No hay ningún problema............................0
Hay muy pocos problemas...........................1 68
Hay algunos problemas.............................2
Hay muchos problemas..............................3

3. Cree Ud. que la gente de esta comunidad puede hacer
algo para resolver los problemas de la comunidad?

No pueden hacer nada..............................0
Pueden hacer muy poco.............................1 69
Pueden hacer algo.................................2
Pueden hacer mucho................................3

4. Cree Ud. que las condiciones de vida deberían ser
diferentes para las gentes de esta comunidad?

No deberían ser diferentes........................0
Deberían ser un poco diferentes...................1 70
Deberían ser bastante diferentes..................2

(contento)
5. Está satisfecho Ud. con la vida aquí en la comunidad?

Muy satisfecho....................................0
Algo satisfecho...................................1 71
Un poco insatisfecho..............................2
Muy insatisfecho..................................3

6. Cree Ud. que sus compañeros en esta comunidad son:

Mejores que Ud.......0 72
Iguales que Ud.......1
Peores que Ud........2

7. Cree Ud. que el facilitador (YO) soy

Mejor que Ud...................................0
Igual que Ud...................................1 73
Peor que Ud....................................2
Por qué? ____

____

____

____

8. Si Ud. se encontrara en algún problema, cree Ud. que sus compañeros en esta comunidad lo ayudarían a resolverlo?

No pueden ayudar...............................0
Pueden ayudar muy poco.........................1
Pueden ayudar algo.............................2 74
Pueden ayudar mucho............................3

9. Cree Ud. que la gente de esta Comunidad debe pedir o exigir a las autoridades que mejoren la la situación?

NADA...........0
PEDIR..........1 75
EXIGIR.........2

10. Cree Ud. que los ricos ayudarán a los pobres a resolver sus problemas?

Ayudarán mucho.................................0
Ayudarán un poco...............................1 76
Ayudarán casi nada.............................2
No ayudarán nada...............................3

11. Cree Ud. que la gente de esta comunidad es capaz de resolver sus propios problemas sin ayuda de gente de afuera?

Si es capaz....................................3
Tiene poca capacidad...........................2
Casi no tiene capacidad........................1
No tiene ninguna capacidad.....................0 77

12. Cree Ud. que está bien que algunas personas sean ricas y otras pobres?

Así está bien ________________ 0 78
No está bien ________________ 1

POR QUE? ____
____
____
____
____
____

DATA CARD # 5 79-80

INSTRUCCIONES ANEXAS AL ANIMADOR:

APLICACION DEL TERCER TEST
VERSION: 2

1. En las paginas 1 a 5, se seguiran normalmente las instrucciones en el cuestionario.

---

2. **En las páginas siguientes leerás al participante:**

Página 6: "Señale las letras A y F"

Página 7: "Señale las letras B y H"
"Señale las letras I y R"

Página 8: "Señale donde dice NA y PA"
"Señale donde dice FI y JO"

Página 9: "Señale donde dice PAPA y CASA"
"Señale donde dice FEFA y LATA"

Página 10: (primera parte):
"Señale donde dice ARBOL y NUEVO"
(segunda parte):
Seguirás normalmente (o sea, que el participante lea en voz alta la frase MI MAMA ME AMA)

Página 11: "Señale donde dice CONVERSAR y ESFUERZO"
"Señale donde dice COMPADRE y COMPENSAR"

---

3. Páginas 12 - 15:

Se seguirán normalmente las instrucciones que se encuentran en los cuestionarios.

---

4. Página 16: "Escriba la palabra MAMA en esta línea"
"Escriba la palabra LECHE en esta línea"

Página 17: "Escriba la frase LA CASA ES GRANDE en esta línea"
"Escriba la frase EL NIÑO CORRE Y SALTA en estas líneas"

Página 18: "Escriba YO COMPRE UN PAR DE ZAPATOS AYER en estas líneas"

Página 19: "Escriba AHORA CRUZARE AQUELLA QUEBRADA PARA ARREGLAR LA PARVA en estas líneas"
"Escriba CULTIVEMOS NUESTRA TIERRA PARA OBTENER MAYOR PRODUCCION Y GANANCIAS en estas líneas"

---

5. Páginas 20 - 27:

Se aplicarán en la manera normal, o sea tal como son las instrucciones escritas en cada hoja y en cada sección.

VERSION: 2

ENTREVISTA DE LOGRO TERCER TEST

U C L A

Evaluación de la Educación NoFormal-Ecuador

DATA CARD # 11

1. Recopilador de datos________________Código______ 1
2. Comunidad________________________Código______ 2-3
3. Provincia________________________Código______ 4
4. Cantón__________________________Código______ 5-6
5. Parroquia________________________Código______ 7-8
6. Nombre de la persona________________Código______ 9-11
7. Edad de la persona en años__________________ 12-13
8. Sexo de la persona 14
    Masculino..........1
    Femenino...........2
9. En que trabaja la persona: 15
    a. Desempleado o quehaceres domésticos............1
    b. Jornalero.....................................2
    c. Pescador......................................3
    d. Artesano......................................4
    e. Pequeño agricultor propietario................5
    f. Dueño de negocio pequeño.......................6
    (tienda, chuchería, billar, etc.)
    g. Servicios al público que requieren alguna destreza (choferes, peluqueros, etc.)..........7
    h. Comerciante...................................8
    i. Dueño de negocios grandes......................9
    (hacienda, etc.)
    j. Otro..10
    Especifique:
    ____
    ____

10. Etnidad de la persona

Indígena 1
Mestizo.. 2
Blanco 3
Negro 4 16

11. Número de años de educación formal alcanzada por la persona

________________________ 17-18

12. Ha participado en clases de alfabetización?

No. 1
Si.. . . .. 2 19

13. Estado civil:

Casado.. 1
Unión Libre. 2
Soltero 3
Divorciado 4
Viuda 5 20

14. Número de hijos:

________________________ 21 - 22

15. Número total de personas en su casa incluyendo a niños:

________________________ 23 - 24

16. Cuántes días a la semana oyó el radio durante el mes pasado?

________________________ 25

17. Cuántes días a la semana vió la T. V, durante el mes pasado?

________________________ 26

18. Cuántes días leyó el periódico durante la semana pasada?

________________________ 27

19. Cuántas días durante el mes pasado leyó alguna revista?

________________________ 28 - 29

20. Cuántas veces ha ido Ud. al cine en el mes pasado?

________________________ 30

21. Idiomas que usa

a. Español solamente............................
b. Mayormente Español y un poco de Quechua........2 31
c. Español y Quechua..............................3
d. Mayormente Quechua y un poco de Español........4
e. Quechua solamente..............................5

22. Pertenece la persona a alguna organización de la comunidad (por ejemplo Cabildo, Junta de Defensa, Comité Pro-Mejoras, etc.) 32

NO............1
SI............2

23. Es dirigente o miembro de la directiva? 33

NO.............1
SI.............2

24. Religión que la persona tiene:

Ninguna......................1
Católica.....................2
Evangelista..................3
Otra.........................4
(especifique) ________________ 34
____
____
____

VERSION 1 2 35

DATA
CARD
#:

DIBUJO DE LA FIGURA HUMANA: TERCER TEST

1. Recopilador de datos ________________ Código____

2. Comunidad ________________ Código____

3. Provincia ________________ Código____

4. Cantón ________________ Código____

5. Parroquia ________________ Código____

6. Nombre completo de la persona ________________ Código____

INSTRUCCIONES A LA PERSONA En la siguiente hoja quiero que me haga un dibujo de un hombre de cuerpo completo.

Calif: ____ 36-37

FIGURA HUMANA

SUJETO:

COMUNIDAD:

LOGRO DE LECTURA

Recopilador de datos________________________________Código____

Comunidad________________________________Código____

Provincia____ ________________________________Código____

Nombre del sujeto________________________________Código____

INSTRUCCIONES: Lo que Ud. dice a la persona está escrito en letras mayúsculas.

1. SEÑALE LA LETRA
   SEÑALE LA LETRA

……………………………………………………

B H A N F C Q

b h a n f c q

Calif 0 1 2 38

II. SEÑALE LA LETRA [redacted]
SEÑALE LA LETRA

....

D	P	M	B	H	Ñ	L
d	p	m	b	h	ñ	l

Calif 0 1 2 39

III. SEÑALE LA LETRA [redacted]
SEÑALE LA LETRA

....

H	K	I	Y	J	F	R
h	k	i	y	j	f	r

Calif 0 1 2 40

IV. SEÑALE DONDE DICE
SEÑALE DONDE DICE

....

MA	MO	PO	PA	NA	TA
ma	mo	po	pa	na	ta

Calif: 0 1 2 41

V. SEÑALE DONDE DICE
SEÑALE DONDE DICE.

....

FE	FI	JO	JA	JE	JI
fe	fi	jo	ja	je	ji

Calif: 0 1 2 42

VI. SEÑALE DONDE DICE [redacted]
SEÑALE DONDE DICE [redacted]

....

PAPA	BEBE	CASA	NANA
papá	bebé	casa	nana

Calif: 0 1 2 43

VII. SEÑALE DONDE DICE [redacted]
SEÑALE DONDE DICE [redacted]

....

FEFA	PEPE	LATA	MATA
fefa	pepe	lata	mata

Calif: 0 1 2 44

VII. SEÑALE DONDE DICE [redacted]
SEÑALE DONDE DICE [redacted]

....

ARBOL	CHICHA	JARDIN	NUEVO
árbol	chicha	jardín	nuevo

Calif: 0 1 2 45

IX. LEA EN VOZ ALTA LAS FRASES SIGUIENTES

....

1. MI MAMA ME AMA
Mi mamá me ama

Calif: 0 1 2 3 4 46

TERCER TEST

ANNEX

DATA
CARD # 12

1. Recopilador de datos________________________Código________ 1

2. Comunidad________________________________Código________ 2-3

3. Provincia_________________________________Código________ 4

4. Cantón__________________________________Código________ 5-6

5. Parroquia________________________________Código________ 7-8

6. Nombre completo de la persona:

____Código________ 9-11

I. SEÑALE DONDE DICE
SEÑALE DONDE DICE

....

GANANCIA	CONVERSAR	ESFUERZO	COSECHAR
ganancia	conversar	esfuerzo	cosechar

Calif: 0 1 2 12

II. SEÑALE DONDE DICE
SEÑALE DONDE DICE

....

COMPENSAR	COMPAÑIA	COMPADRE	COMPONER
compensar	compañía	compadre	componer

Calif: 0 1 2 13

……

2. EL PERRO SALTA

El perro salta

Calif: 0 1 2 3 47

---

3. JUANA LAVA LA ROPA EN EL RIO

Juana lava la ropa en el río

Calif: 0 1 2 3 4 5 48
6 7

III. LEA EN VOZ ALTA LA FRASE SIGUIENTE:

4. VAMOS A VENDER LA CEBADA EN LA FERIA DEL PUEBLO

Vamos a vender la cebada en la feria del pueblo

Calif: 0 1 2 3 4 5 6 7 8 9 10 14-15

III. LEA EN VOZ ALTA LAS FRASES SIGUIENTES

1. QUISIERA OBLIGAR A LA COOPERATIVA QUE CONSIGA INSECTICIDAS.

   Quisiera obligar a la cooperativa que consiga insecticidas.

   Calif: 0 1 2 3 4 5 6 7 8 15

---

2. AUNQUE EL BECERRO ESTE ATADO AL CABESTRO ARREMETE BRAVAMENTE

   Aunque el becerro esté atado al cabestro arremete' bravamente

   Calif: 0 1 2 3 4 5 6 7 8 9 17

LOGRO DE ESCRITURA

1. ESCRIBA AQUI SU NOMBRE Y APELLIDO

....

Calif: 0 1 2

49

II. ESCRIBA [redacted] EN ESTA LINEA

Calif: 0 1 2 3 4 50

III. ESCRIBA [redacted] EN ESTA LINEA

Calif: 0 1 2 3 4 5 51

IV. ESCRIBA [redacted] EN ESTA LINEA

Calif: 0 1 2 3 4 52

V. ESCRIBA [redacted] EN ESTAS LINEAS

Calif: 0 1 2 3 4 5 53

VT...

Calif: 0 1 2 3 4 5 6 7 54

LOGRO DE ESCRITURA

I. ESCRIBA

Calif: 0 1 2 3 4 5 6 7 8 — 18

II. ESCRIBA

Calif: 0 1 2 3 4 5 6 7 8 9 — 19

LOGRO DE ESCRITURA

I. ESCRIBA

____

____

____

____

Calif: 0 1 2 3 4 5 6 7 8 18

II. ESCRIBA

____

____

____

____

Calif: 0 1 2 3 4 5 6 7 8 9 19

LOGRO DE MATEMATICAS

1. SEÑALE EL NUMERO TRES
SEÑALE EL NUMERO NUEVE

....

2 7 5 3 1 9 6

Calif: 0 1 2 55

II. SEÑALE EL NUMERO CINCO
SEÑALE EL NUMERO CUATRO

....

3 1 9 5 2 7 4 8

Calif: 0 1 2 56

III. SEÑALE EL NUMERO DIECISIETE
SEÑALE EL NUMERO CIENTOTREINTA Y NUEVE

....

18 23 45 17 193

820 139 293 35 12

Calif: 0 1 2 | 57

IV. SEÑALE EL NUMERO VEINTIDOS
SEÑALE EL NUMERO DOSCIENTOS CINCUENTA Y CUATRO

....

38 13 47 23 52 22

520 380 254 45 13

Calif: 0 1 2 | 58

V. INSTRUCCIONES: ADMINISTRE ESTAS CUENTAS ORALMENTE

....

4 + 11 = ________

2 + 2 = ________

18 + 7 = ________

6 + 8 = ________

16 + 5 = ________

3 + 5 = ________

12 + 13 = ________

9 + 7 = ________

Calif: 0 1 2 3 4 5 6 7 8 59

ADMINISTRE ESTAS CUENTAS ORALMENTE

....

15 - 4 = ________

3 - 2 = ________

31 - 5 = ________

10 - 8 = ________

20 - 7 = ________

5 - 3 = ________

29 - 14 = ________

7 - 5 = ________

Calif: 0 1 2 3 4 5 6 7 8 60

ADMINISTRE ESTAS CUENTAS ORALMENTE

....

7 x 4 = ________

2 x 4 = ________

9 x 8 = ________

6 x 3 = ________

6 x 7 = ________

3 x 5 = ________

12 x 8 = ________

1 x 8 = ________

Calif: 0 1 2 3 4 5 6 7 8

VI. INSTRUCCIONES: ADMINISTRE ESTAS CUENTAS POR ESCRITO

....

3 + 5 = ________

$$\begin{array}{r} 7 \\ +\ 2 \\ \hline \end{array}$$

$$\begin{array}{r} 47 \\ +\ 25 \\ \hline \end{array}$$

8 - 4 = ________

$$\begin{array}{r} 9 \\ -\ 1 \\ \hline \end{array}$$

$$\begin{array}{r} 18 \\ 35 \\ +\ 19 \\ \hline \end{array}$$

$$\begin{array}{r} 652 \\ -\ 389 \\ \hline \end{array}$$

$$\begin{array}{r} 33 \\ -\ 27 \\ \hline \end{array}$$

$$\begin{array}{r} 2 \\ \times\ 3 \\ \hline \end{array}$$

$$\begin{array}{r} 308 \\ \times\ 597 \\ \hline \end{array}$$

5 x 8 = ______

$$\begin{array}{r} 15 \\ \times\ 42 \\ \hline \end{array}$$

12 ÷ 6 = ______

10 | 2

328 | 8

945 | 27

2306 | 172

Calif: 0 1 2 3 4 5 6 7 8
9 10 11 12 13 14 15 16 17 62-63

BLANK: 64-66

ACTITUDES

1. Cree Ud. que una persona mientras más sabe puede
(arreglar)
solucionar mejor sus problemas?

NO...............0 67
SI...............1

2. Cuáles son los problemas de esta comunidad?
(Problemas de tipo económico de desarrollo, etc.?)

No hay ningún problema...........................0
Hay muy pocos problemas..........................1 68
Hay algunos problemas............................2
Hay muchos problemas.............................3

3. Cree Ud. que la gente de esta comunidad puede hacer
algo para resolver los problemas de la comunidad?

No pueden hacer nada.............................0
Pueden hacer muy poco............................1 69
Pueden hacer algo................................2
Pueden hacer mucho...............................3

4. Cree Ud. que las condiciones de vida deberían ser
diferentes para las gentes de esta comunidad?

No deberían ser diferentes.......................0
Deberían ser un poco diferentes..................1 70
Deberían ser bastante diferentes.................2

(contento)
5. Está satisfecho Ud. con la vida aquí en la comunidad?

Muy satisfecho...................................0
Algo satisfecho..................................1 71
Un poco insatisfecho.............................2
Muy insatisfecho.................................3

6. Cree Ud. que sus compañeros en esta comunidad son:

Mejores que Ud.......0
Iguales que Ud.......1 72
Peores que Ud........2

7. Cree Ud. que el facilitador (YO) soy

Mejor que Ud...................................0
Igual que Ud...................................1 73
Peor que Ud....................................2
Por qué? ____
____
____
____

8. Si Ud. se encontrara en algún problema, cree Ud. que sus compañeros en esta comunidad lo ayudarían a resolverlo?

No pueden ayudar...............................0
Pueden ayudar muy poco.........................1 74
Pueden ayudar algo.............................2
Pueden ayudar mucho............................3

9. Cree Ud. que la gente de esta Comunidad debe pedir o exigir a las autoridades que mejoren la la situación?

NADA...........0
PEDIR..........1 75
EXIGIR.........2

10. Cree Ud. que los ricos ayudarán a los pobres a resolver sus problemas?

Ayudarán mucho.................................0
Ayudarán un poco...............................1 76
Ayudarán casi nada.............................2
No ayudarán nada...............................3

11. Cree Ud. que la gente de esta comunidad es capaz de resolver sus propios problemas sin ayuda de gente de afuera?

Si es capaz....................................3
Tiene poca capacidad...........................2
Casi no tiene capacidad........................1
No tiene ninguna capacidad.....................0 77

12. Cree Ud. que está bien que algunas personas sean ricas y otras pobres?

Así está bien ________________ 0

No está bien ________________ 1

78

POR QUE? ________________________________

DATA CARD # 11

79-80

TERCER TEST: AÑADIDURA

Versiones 1 y 2

DATA CARD # 12

A. ¿Cuántas veces jugó esta persona el primer juego introducido en su comunidad por el animador, sin la participación del animador?

__________ 41 - 42

B. ¿Cúantas veces jugó esta persona el segundo juego introducido en su comundidad por el animador, sin la participación del animador?

__________ 43 - 44

C. Suma de A y B .... __________ 45 - 46

D. Primer juego introducido en esta comunidad:

______________________________ Código __________

E. Segundo juego introducido en esta comunidad:

______________________________ Código __________

F. ¿Cúal de los dos juegos le gustó más?

a. Gustó más ______________________ Código __________
b. Los dos igual 8
c. Ninguno gustó 9

47

DATA
CARD # 12

G. ¿Aprendió usted algo de jugar ______________________________?
(el primer juego)

Nada aprendió	0	
Aprendió poco	1	48
Aprendió bastante	2	
Aprendió mucho	3	

H. ¿Aprendió usted algo de jugar ______________________________?
(el segundo juego)

Nada aprendió	0	
Aprendió poco	1	49
Aprendió bastante	2	
Aprendió mucho	3	

I. Si aprendió, qué fue lo que más aprendió usted al jugar ______________ ?
(el primer juego)

a. Nada aprendió	0	
b. A leer y escribir	1	
c. A hacer cuentas	2	
d. Sobre la vida	3	50
e. A leer y escribir y hacer cuentas	4	
f. A leer y escribir y de la vida	5	
g. A hacer cuentas y de la vida	6	

J. ¿Qué fue lo que más aprendió Ud. al jugar ____________________?
(el segundo juego)

a. Nada aprendió	0	
b. A leer y escribir	1	
c. A hacer cuentas	2	
d. Sobre la vida	3	51
e. A leer y escribir y hacer cuentas	4	
f. A leer y escribir y de la vida	5	
g. A hacer cuentas y de la vida	6	

	DATA CARD # 12
Información de Asistencia:	52 - 65
Blank:	66 - 78
Data Card: 12	79 - 80

Pág.1
DATA
CARD
13

ANEXO AL PRE-TEST DE LA MUESTRA IMPACTO DE U. MASS.

1.	Recopilador de datos__________________	Código________	1
2.	Comunidad______________________________	Código________	2-3
3.	Provincia______________________________	Código________	4
4.	Cantón_________________________________	Código________	5-6
5.	Parroquia______________________________	Código________	7-8
6.	Nombre de la persona__________________	Código________	9-11
	BLANK:		12-20

Pág.2
DATA
CARD
13

ANEXO AL PRE-TEST DE LA MUESTRA DE IMPACTO

DE U. MASS.

ACTIVIDADES

A. A cuántas reuniones dirigidas por facilitadores (entrenados por U. Mass) asistió Ud.?

________________________ 21-22

B. Que se acuerde Ud., cuáles son los juegos educativos de U.Mass. que Ud. usó?

1. ________________________ Código________ 23-24
2. ________________________ Código________ 25-26
3. ________________________ Código________ 27-28
4. ________________________ Código________ 29-30
5. ________________________ Código________ 31-32

Otros: ____

____

____

Número total de juegos que se acuerda la persona:

________________ 33-34

C. Cuánto tiempo hace (en semanas desde diciembre 1, 1974) que ocurrió la primera reunión dirigida por facilitadores de U. Mass. a que usted asistió?

Fecha de la primera reunión ____________ ______ ______
MES DIA ANO

Número de semanas: ________________________________ 35-37

Pág.3
DATA
CARD
13

D. Cuál de los juegos le gustó más?

(En orden comenzando por el que más le gustó)

1. ______________________________ Código______ 38-39
2. ______________________________ Código______ 40-41
3. ______________________________ Código______ 42-43

E. Cuáles de los juegos les gustó menos?

(En orden comenzando por el que menos le gustó)

1. ______________________________ Código______ 44-45
2. ______________________________ Código______ 46-47
3. ______________________________ Código______ 48-49

(Códigos de juegos para este formulario serán tomados del perfil de impacto)

F. Aprendió usted algo de jugar los juegos educativos de la U. Mass.?

Nada aprendió....................................0
Aprendió poco....................................1
Aprendió algo....................................2 50
Aprendió mucho...................................3

G. Si aprendió, que fue lo que más aprendió Ud. al jugar estos juegos?

a. Nada aprendió..................................0
b. A leer y escribir..............................1
c. A hacer cuentas................................2
d. Sobre la vida..................................3
e. A leer y escribir y hacer cuentas..............4 51
f. A leer y escribir y de la vida.................5
g. A hacer cuentas y de la vida...................6

Pág. 4
DATA
CARD
13

H. Cómo le ha servido más a Ud. lo que aprendió en las reuniones dirigidas por los facilitadores de la U. de Mass.?

a. En su crecimiento personal

NADA..................0
POCO..................1
ALGO..................2 52
MUCHO.................3

b. En el robustecimiento de su familia

NADA..................0
POCO..................1
ALGO..................2 53
MUCHO.................3

c. En su desarrollo social y económico

NADA..................0
POCO..................1
ALGO..................2 54
MUCHO.................3

Lo que ha ayudado a Ud. en alguna otra manera (especifique)

____
____
____
____

J. Cree Ud. que el haber participado en el proyecto de U. Mass. ha ayudado a la comunidad?

NADA..................0
POCO..................1
ALGO..................2 55
MUCHO.................3

Cómo ha ayudado a la comunidad? (especifique):

____
____
____

BLANK: 56-78

DATA CARD #13 79-80

CALIFICACION DE ESCRITURA DE ESPAÑOL STANDARD

1. Recopilador de datos__________________Código_______ 1

2. Comunidad____________________________Código_______ 2-3

3. Provincia____________________________Código_______ 4

4. Cantón_______________________________Código_______ 5-6

5. Parroquia____________________________Código_______ 7-8

6. Nombre completo de la persona:
____Código_______ 9-11

Annex: 12-18

Blank: 19

9. Mamá:............................ 0 1 2 3 4 5 20

10. Leche............................ 0 1 2 3 4 5 21

11. La casa es grande:......................0 1 2 3 4 22

12. El niño corre y salta:............. 0 1 2 3 4 5 23

13. Yo compré un par de zapatos ayer:
0 1 2 3 4 5 6 7 24

(Las siguientes sólo para la Versión 2, "Blank" si es la versión 1)

14. Ahora cruzaré aquella quebrada para cultivar la parva.
Blank:.................0 1 2 3 4 5 6 7 8 25

15. Cultivemos nuestra tierra para obtener mayor producción y ganancias.
Blank................0 1 2 3 4 5 6 7 8 9 26-27

Blank: 28-40

Tercer Test Añadidura: 41-51

Información de Asistencia: 52-65

Blank: 66-78

Marque al que corresponde:

a. Pre-test..................................4
b. Segundo test..............................6 79-80
c. Tercer test...............................12

INFORMACION DE ASISTENCIA

DATA
CARD
12

(Este formulario debe ser llenado para cada una de las personas que recibieron el pre-test)

1. Recopilador de datos____________________Código______ 1
2. Comunidad _____________________________Código______ 2-3
3. Provincia______________________________Código______ 4
4. Cantón________________________________Código______ 5-6
5. Parroquia______________________________Código______ 7-8
6. Nombre de la persona____________________Código______ 9-11

DATA
CARD #12

Blank: 52

Tenemos de esta persona el:

a. Pre-test: 1.SI 2.NO 53

b. Segundo test: 1.SI 2.NO 54

c. Tercer test: 1.SI 2.NO 55

Primer juego introducido en la comunidad de esta persona:________________________Código__________ 56

Segundo juego introducido en la comunidad de esta persona:________________________Código__________ 57

Secuencia de juegos introducidos en la comunidad de esta persona:

Secuencia:________________________Código__________ 58

A cuántas sesiones del primer juego dirigida por el animador asistió esta persona?:

0 1 2 3 4 5 59

A cuántas sesiones del segundo juego dirigida por el animador asistió esta persona?:

0 1 2 3 4 5 60

A cuántas sesiones en total (incluyendo los dos juegos) dirigidas por el animador asistió esta persona?

0 1 2 3 4 5 6 7 8 9 10 61

Desertó esta persona?

SI..................1
NO..................2 62

Si desertó; cuál fue la razón de deserción?

Razón____Código______ 63-64

Si desertó, cuándo desertó?

a. No desertó..0

b. Desertó después de la sesión #:

1 2 3 4 5 6 7 8 9 65

(Estos números representan las sesiones dirigidas por el animador)

BLANK: 66-78

DATA CARD #: 12 79-80

APPENDIX C

DESCRIPTIONS OF EXPERIMENTAL COMMUNITIES

Tungurahua Province:	Rumipamba
	Yayuliguí
	Hipolongo
	San Antonio
	San Andrés
	Presidente Urbina
	San Pedro Capulí
	El Calvario
	San Francisco
Chimborazo Province:	Asunción
	La Libertad
	San Isidro
	Miraflores
	Pilchipamba
	Jiménez
Guayas Province:	Palmar
	San Pablo
	Barcelona
	Cadeate
	Dos Mangas
	Montañita
	Olón
Control Communities:	La Tranquilla
	Los Santiagos

RUMIPAMBA

Rumipamba is an agricultural community of close to 800 inhabitants, located in the Quero parish of Tungurahua province. The three dirt roads that connect Rumipamba to other villages and to Quero are passable year-round, though rather difficult in the rainy season. They all lead into the village plaza, a large unimproved open space fronted by the two-room schoolhouse, a chapel, and two small stores. In a pattern typical of Sierra villages, the houses themselves are widely dispersed, sitting as they do in the middle of each individual's plot of land. The small, mud-walled, thatched buildings generally house one three-generation family unit each. These simple, though adequate, houses are slowly being replaced or extended by cement block, tile-roofed, and wooden-floored houses, reflecting Rumipamba's modest economic prosperity.

In this zone of central highland Ecuador, rural prosperity is a function of the quality of the land, which in turn depends on altitude and water resources. In this respect, Rumipamba is well off; neither rainfall nor running water access are serious problems, and a wide variety of crops can be grown in the relatively mild climate: potatoes, corn, alfalfa, onions, garlic, and beans.

The community's major links with the outside world are through commerce. Agricultural production in excess of what is consumed in the village is sold in the weekly market of Quero and, to a lesser extent, in the weekly market of Ambato, the provincial capital. On these two days each week, there is a great deal of movement early in the morning as a regularly scheduled passenger bus and numerous cargo trucks arrive to take produce and people to the town; during most of the day, the village itself is almost deserted. Though occupied with buying and selling their goods, the people have enough time to read a newspaper from the town or one from Quito, talk to residents of other villages, and perhaps catch a glance at television or, even more rarely, go to a movie.

During the week communication is limited to the radio--almost every household has one and listens to it daily--since reading materials are not available in Rumipamba itself and transportation is limited to an occasional truck passing through. Nor does the work cycle--rising early to tend the fields and then going to bed shortly after dark--lend itself to easy communication with activities outside the community.

Rumipamba is basically homogeneous. Its residents are mestizo in dress (i.e., plain workclothes and red or black ponchos for the men and manufactured dresses for the women; both sexes wear hats), speak only Spanish and are overwhelmingly Catholic. More importantly, almost all are small property owners; this provides a stable income (few men leave to work in the cities or on the sugar plantations of the coast) and virtually eliminates social differences within the community.

It is a village more "open" to outsiders than most. The Andean Mission worked here for several years, and there are occasional one-evening courses offered by the Church or the Ministry of Agriculture. Also, the residents take an active interest in community affairs; participation at town council meetings is good, as is the turn-out for mingas (communal work projects). Money has been raised and the preparations made for the installation of electricity, but the project has been held up by the slowness of the provincial authorities to provide the physical link-up to the existing network. Fundamental to this "openness" in Rumipamba is the Palacios family. A closely-knit group of brothers and cousins, they are the first to bring new ideas into the community, the first to help organize the residents, and perennially active on the town council. Another factor is the fact that illiteracy is not a serious problem here; most adults have between two and six years of primary schooling, enough to read and write fairly well. Illiteracy is limited to the elderly.

YAYULIGUÍ

Yayuliguí closely resembles the many other communities in the Quero area of Tungurahua province in a number of ways. It is of moderate size, some 500-600 inhabitants, basically mestizo in its culture and dress, Catholic in its religion, and it depends on small-scale agriculture for its livelihood. There is, however, a significant indigenous (Indian) population as well; technically they are part of the community, but they live apart from the mestizos on the higher, poorer land away from the center of the village and do not participate in any way in community life.

What makes Yayuliguí distinct in the area is its privileged geographic position. It lies on relatively flat, very fertile and well-watered land and is thus able to grow a wide variety of cash crops: potatoes, onions, garlic, corn, and beans. Only three miles from Quero, the parish center and important weekly market place, Yayuliguí also has the advantage of sitting astride the road that cuts across the hills to connect Quero with the Pan-American Highway. There is a good deal of truck and hired car movement through the community, and a number of residents are well enough off to own small pick-up trucks of their own. This economic well-being and the facility of communication between the village and the town are reflected in the number of children who attend high school in Quero (a rarity in any other community of the area) and the daily comings and goings between the two places. Though no reading materials are available in Yayuliguí itself, they are easily found in Quero. Even more important in terms of communication with non-village life is the fact that Yayuliguí is one of the extremely few communities in the area to have electricity.

The eight television sets in the town provide an increasingly popular form of evening entertainment, with programs from both the Quito and

Guayaquil channels.

Most of the homes in Yayuliguí resemble those of neighboring communities: one-story wooden frame buildings with either adobe-type brick or mud-filled wattle for walls, a thatched roof, and dirt floors. These houses generally contain one or two bedrooms, also serving as a living area, and a small enclosed kitchen. But there are also some seven or eight newer cement block houses, and several houses of two stories. The main plaza is much larger than those of other communities, but it is still unimproved. Fronting it are the two-room school, two homes, a small store, the billiard parlor, and a communally-constructed health post (the only one in the area).

Yayuliguí presents a spectrum of social and economic characteristics: *mestizo* and Indian, relatively poor to relatively well off, people with a minimum of contact with the outside and others in constant communication with it, small farmers and merchants and truck drivers, illiterates and high school students. People here are conscious of the advantages of their community and proud of them; but there is also a certain sense of complacency, and the very diversity within the community often works against a sense of unity, of common purpose.

The council president commands little respect and has a good deal of trouble in getting people together for meetings or for communal work projects; such activities are usually carried out by a small group of people year after year. Likewise, outside organizations (e.g., the Ministry of Agriculture, the Diocese of Ambato) are fairly common in Yayuilguí, but are able to attract only segments of the total population rather than the community as a whole.

HIPOLONGO

This community of some 500 inhabitants lies in the Quero parish of the province of Tungurahua. Three dirt roads, nearly impassable in the rainy season, lead up to Hipolongo's small open plaza. Around the plaza are the one-room school, the community center, and the village's three stores. The residents live on their small plots of land, scattered over the hilly terrain that surrounds the village center. The houses here are of the wood-frame with mud-wall type, generally with a thatched roof and packed dirt floors. Concrete block construction exists, but is rare.

Hipolongo is higher than the other communities in the Quero area, close to the _páramo_, the relatively cold, treeless pasture land that begins at about 10,000 feet altitude. As such, the land here is poorer; the cold and the lack of easily available water limit crops to corn, beans, and the hardy potato. And the always-present threat of an _helado_--a sharp overnight freeze that can completely destroy a potato crop--makes the local economy rather precarious. The majority of the Hipolongo's population lives off the individually-owned small farms that are characteristic of this province, but many young men migrate permantly or temporarily to either the sugar plantations of the coast or the agricultural areas of the eastern jungle to augment their income. There is also a sizeable percentage of the population that owns no land, or too little to support a family, and hires itself out as day laborers in the surrounding areas. Thus, there is a noticeable socioeconomic division within the community, but little or no conflict or hostility.

Hipolongo shares most of the cultural and economic characteristics of zone. Its people are mestizo, wearing the typical poncho, plain work clothes and hat of the central highland peasant. They speak only Spanish and are at least nominally Catholic. There is a small but very active group of Adventists in the community; overcoming initial suspicion and even hostility on the part of the parish priest and their neighbors, they have gained the respect of the community for their industriousness. Some members of the Adventist group are now elected leaders of the village. Their church, a new, spacious building one-quarter mile off the plaza, is the community's largest structure and its only religious center, as there is no Catholic chapel.

Hipolongo is linked to the outside world by the weekly markets in Quero and Ambato. Movement increases greatly on those days as trucks and a scheduled bus service take people down to the town to sell their products, buy that which they need, and generally relax among the diversions of a large town or city that are not available in Hipolongo: newspapers from the capital, magazines, movies, and even television. During the week communication is limited to the family radio (most do own one), and informal get-togethers and sports in the plaza on Saturday afternoons.

Despite its proximity to the busy Pan-American highway (some two miles down the hill), the people of Hipolongo show a marked suspiciousness toward people and ideas from outside the village. Based to a large extent on the community's thin economic base, it manifests itself in reservedness towards strangers, expressed fears about the intentions of different programs (e.g., more taxes, "communism" coming to take away the land and animals), endless questions about why the outsider is in the community, who sent him and what he plans to do there, and a great reluctance to commit oneself to an outside program, let alone actively participate in it. Those residents who show more openness towards outside influence are those who have had extended experience outside the community, whether through education or work in the cities or on the coast.

People are conscious of their disadvantaged economic position but see no real solutions. There are a few communal projects every year--cleaning up the plaza, improving a road--but they are of a very limited scope. Most residents are fully occupied with their immediate economic necessities; neighbors and the community at large are given only secondary priority.

The educational level of the adult population is fairly low, between one and four years of primary schooling; among the day laborers it is even lower. Functional literacy is the rule, but a certain amount of illiteracy is present in the older population. Most children attend the village primary school for a number of years, but few complete the full six years. There is a high school three or four miles away (within walking distance in the countryside), but the economic burden of uniforms, books, materials, and labor lost is too great for all but one or two of Hipolongo's families.

SAN ANTONIO

Three miles south of Quero on a dirt road that is alternately fine dust or inch-deep mud is the community of San Antonio Hipolonguito. The road swells to a width of almost ten yards as it passes the cluster of buildings --the school, the church, a community center, and two small stores--that identify the wide spot as the village plaza. San Antonio's 500 residents live away from the center, on the small farms that cover the area's succession of hills and ravines.

The people are rural mestizos. Though there is an indigenous (Indian) barrio (neighborhood or settlement) as one nears the páramo, or high pasture land, no one is sure if it is part of San Antonio or not, since in some respects (i.e., the school) it is connected with the lower community and in others (i.e., the local defense committee) it acts independently. The residents of the indigenous area continue to wear certain typical native dress and speak Quichua, while those of San Antonio proper dress in the standard mestizo work clothes-and-poncho fashion and speak only Spanish.

Everyone depends on agriculture, even those who have other skills such as carpentry and masonry. Lack of water--either rainfall or irrigation--is a major problem in San Antonio and limits the crops that can be grown to the hardiest: corn, potatoes, beans. The indigenous population lacks sufficient land to support itself and thus hires itself out as day laborers (peones) on the small farms of San Antonio and other communities or on the large hacienda that borders the village to the south. San Antonio is not a properous community; even those who are comparatively better off live in fear of freezes that can destroy a crop, dry spells that can stunt it, and rapidly rising prices of fertilizers.

Unlike most of the neighboring villages, San Antonio has no town council; the residents see no benefit in such an organization. But they have joined together in two other kinds of organizations to meet some of their more pressing problems. One is the Junta de Defensa del Campesinado (Peasant Defense League), a vigilance committee set up over ten years ago to protect the community from night-time robberies of crops and animals. Membership is mandatory, and all male adults either serve on a rotating all-night watch or pay to avoid such service. Robberies have declined dramatically since the Junta's inception. The other important group in San Antonio is the agricultural cooperative; organized and funded by a regional cooperative-support agency (CESA), it grants loans for individual purchases of fertilizers and tools at reduced prices. As such, its "cooperative" name is somewhat misleading as members work their lands and sell their products on an individual basis.

Another force in San Antonio is the schoolteacher. He has taken an active interest in community affairs and commands the respect of the adults. His suggestions are always followed, and he is the only single person who can call a meeting that everyone will attend.

The major outlet for San Antonio's coops is the weekly market in Quero; the market in Ambato, the provincial capital, is less important because of its distance from San Antonio and the low level of local production. People take advantage of market day to talk to friends in other communities, catch up on local events, and perhaps read a newspaper from Ambato or Quero. During the week, the radio is the only contact with national life, and most residents are regular listeners even if it's only for an hour a day.

There is talk of bringing electricity to the community, but the high initial cost per family has discouraged all but a few of the residents; most are content to get along with candles or kerosene lamps until the government provides the necessary funding. Health care, however, is seen as basic and monies are being raised to construct a small building for the weekly visits of a nurse and twice-a-month visits by a doctor. Many people have also joined a kind of pharmaceutical cooperative in which a small initial payment allows them lower-priced medicine when needed.

Most people in San Antonio are acutely aware of the problems they face: water rights, small properties, low selling prices for their products, and the high cost of chemical fertilizers. It is a consciousness sharpened by the presence of a _hacienda_ nearby; many residents have bitter experiences with water problems, physical abuses, and harsh working conditions that seem to characterize the _hacienda_. It has also been sharpened by the intervention of various outside organizations: SEV, CEMA, CESA, and others. Yet the people appear more frustrated than ever: aware of their problems but unable to come up with solutions or actions that do more than treat only the symptoms.

SAN ANDRÉS

San Andrés is the administrative center of a rural parish of the same name, some 15 miles east of Ambato in Tungurahua province. Small by "town" standards, only 450 inhabitants, San Andrés nevertheless enjoys that status because it is the center of the parish. As such, it has electricity (although not all houses are connected) and the physical aspects of a town: a large, open plaza fronted by the parish church, a community house, the office of the teniente político (local political authority), several of the community's numerous stores and bars, and the two schools.

The main dirt road connecting the county seat with the rural areas to the north passes through San Andrés and is serviced by frequent passenger buses and numerous trucks and pick-ups. Communication with the outside is common, generally through the weekly market in Ambato, the provincial capital; in San Andrés itself communication is limited to radios (more than half the households have them) and an occasional comic book.

The population is basically indigenous--with a small minority of mestizos; the latter identify with the center of town--the church, stores and political authority--while the "Indian" centers his life around the individual plot of land on which he lives. Most residents do own their own land, but there is a significant minority who work as day laborers elsewhere in the area because they have no land themselves or in order to augment the small income from their farms. Quichua is still very common as a home language, but it is slowly receding to the use of Spanish because of San Andrés' close ties to the county seat.

It is this same condition of administrative center that accounts for the relative disorganization of the community. Local power is in the hands of the teniente político, who is appointed from the provincial capital; likewise, a parish council replaces a purely town council. The only local organization of any kind is the Padres de Familia for the schools, and it limits itself to infrequent educational problems rather than acting to motivate the community to wider projects.

So, despite its smallness and the presence of illiteracy as a problem, (some 30-40% of the adults neither read or write), extracurricular educational programs run into two serious problems in San Andrés: the resistance of the indigenous population (where illiteracy is the highest) to outsiders and their projects, and the feeling that there is little need for such basic literacy materials in a "town" like this. There is interest among the mestizos and a few of the Indians, but entertainment plays a large part in it.

PRESIDENTE URBINA

Urbina is a small parish center in east-central Tungurahua province. As the administrative center for the surrounding communities, Urbina has the appearance of a town rather than a village, and enjoys most of a rural town's relative conveniences despite its small size (350 inhabitants). One- and two-story brick-and-plaster buildings surround the small unimproved plaza, with the houses, often still of the older mud-fill, wood frame construction, gathered closely towards the village center. There is electricity, although not all the houses are connected, but no running water. Communications are somewhat limited. Little more than half the homes have radios and none has a television set; newspapers and magazines are not sold in Urbina itself, but often are brought by the residents when on trips to the weekly markets in Píllaro and Ambato, the provincial capital. Transportation is by bus or truck; burros are still frequently used to carry agricultural products to nearby towns.

The people are predominatly mestizo, with a small number of indigenous (Indian) inhabitants. Language use runs along ethnic lines; the mestizos speak Spanish (although perhaps understanding and even speaking a little Quichua), and the Indians generally speak Quichua.

All, however, work in agriculture; the majority as small property owners and the rest as day laborers on neighboring farms. The principal cash and consumption crops are those typical of the central highlands: potatoes, corn, onions, garlic, some grains.

As a parochial center, Urbina enjoys a certain prestige vis-a-vis the neighboring villages, and the residents naturally share in this. Despite a high level of illiteracy--probably close to half the adult population--there is a pride that keeps people from accepting a type of educational program that appears to be more "appropriate" to an isolated village. It is not a rejection on the basis of the origin of the program--foreign, national or local--but rather its nature and its "target group." Thus, those who do participate are precisely those who are well beyond the basic literacy level and see the activities as recreational rather than informative.

SAN PEDRO CAPULI

Like most of the surrounding villages in this area of east-central Tungurahua province, San Pedro is "indigenous"--that is, its 1,200 inhabitants dress in the native styles (most noticeable in women's wear, which feature colorful shawls and dress, distinctive hats, according to the region, and striking earrings), retain many of the Indian customs in family life, food, and traditions, and speak Quichua as the first language of the home. Most people are able to speak Spanish as well, a skill necessary for buying and selling products in the weekly markets in the area.

The major products are potatoes, corn, onions, garlic, and a few other kinds of vegetables. People also raise small animals around the house--sheep, rabbits, guinea pigs, chickens--for sale in towns rather than home consumption. The houses are physically very basic: low, thatched one- or two-room buildings. One corner of the largest room serves as the kitchen. The homes are on the land each family owns (most people here in San Pedro do own their own land), and thus scattered over the low hills of the zone.

The single dirt road that leads southeast to the county seat runs through the open plaza and past the few structures that mark the center of San Pedro: the school, a small chapel, a store, and one or two houses. As a rule, transportation is by foot or animal, but on market days there are one or two passenger buses and a number of trucks that service the community. These days serve a social function as well as a commerical one; there are newspapers to be read (or at least looked through), friends to be seen, small errands to be run, and even a stroll around town to window shop. With no electricity, and radios in relatively few of the houses, communication with the outside world is limited to the individual experience.

San Pedro could be discussed as relatively "disorganized"; with no town council, peasant defense league, or even sports clubs, the Padres de Familia (a type of PTA) served as the only voice residents have when dealing with the area power structure.

Indigenous communities are very traditional and conservative, and highly suspicious of outsiders (bad experiences are not easily forgotten). Outside of the church and (to a lesser degree) the school system, programs are not accepted except through close personal contacts over a long period of time, frequent explanations, and extreme care.

EL CALVARIO

El Calvario's 600 inhabitants, most of whom depend on agriculture for their livelihood, live in an extremely dispersed community spread over the low rolling hills that border the páramo, or high, cold grasslands, of southern Tungurahua province. The village is reached by one fairly good dirt road that leads out of the parish center, Tisaleo, some three kilometers down the hills; the road then branches off to connect with other villages in the same area. As in most highland communities, there also exists a network of footpaths that connect individual houses to the road and to neighboring houses, and some that connect across to other villages. Transportation is by foot and animal, though on market days--Monday in Ambato, some 15 miles away--there are a number of trucks and hired cars that take people and produce to the provincial capital.

Though the number of products is limited (corn, potatoes, beans) because of the cold, the land is good and there is ample water. "No one dies of hunger," as the local saying has it. Most residents are owners of their own plots of land, but there are also a fair number who have to work on other people's land as day-laborers because their own is too small. A surprising number of families augment their income through cottage industries: there are four carpentry businesses and nine shoe-assembling concerns.

The community has virtually no services; it lacks electricity and running water, and has neither school nor church nor community center. The plaza is a wide spot in the road where the two small stores are located. There is, however, a full-time nurse who lives in the community (supported by the Ministry of Agriculture), and funds are being raised to build a permanent health center.

El Calvario has its own cabildo (town council), but it is overshadowed in importance by the agricultural cooperative with its 36 highly-motivated and active members. The cooperative neither works land nor sells products, but rather acts as a clearinghouse for loans to individual members. It meets regularly under the guidance of the priest from Tisaleo, and serves as a communications link between the residents of the community (talking out problems) and between the community and the outside world (discussion of national events affecting the peasant, new laws, etc.). It also serves as the channel by which outside organizations are accepted into the community--a channel closely supervised by the parish priest.

People in El Calvario are neither isolated nor backwards (only some 12% of the adult population is functionally illiterate), but they are extremely conservative, especially concerning their land. Outsiders are met with a great deal of suspicion since there are constant fears of higher taxes and "communism" (i.e., taking away one's land and animals); the approval of the priest is fundamental to the success of any program. The church exercises a good deal of economic power in El Calvario through the loans it makes to the cooperative (the actual funds are from German organizations, administered by the Diocese of Ambato), and this reinforces the conservatism of the people.

Once church approval is granted, however, a project will have no real problem with collaboration by the people, especially the members of the cooperative. They are interested in the betterment of the community and work actively toward that goal.

SAN FRANCISCO

San Francisco is a moderately large--some 850 inhabitants--agricultural community 18 kilometers southeast of Ambato, the capital of Tungurahua province. It is just off the year-round dirt road that connects the area with Ambato, and has easy access to the hourly bus service and frequent truck and hired car traffic going to the city. Though no reading materials are sold in the village itself, newspapers, magazines, and fotonovelas are popular items when people go to Ambato for the Monday market. Besides the radio, a fixture in nearly every household, San Francisco also boasts two television sets as it is one of the few communities in the area to have electricity.

The population is almost evenly divided between mestizos and the indigenous sector. The distinguishing characteristics are dress and some customs, but the use of Quichua has died out and everyone speaks only Spanish. There are no marked social or economic divisions within San Francisco. People live by agriculture, often augmenting their income through such cottage industries as shoe-assembling for the Ambato shoe industry, and although some people are better off than others, there seems to be a conscious effort on their part not to show it in either dress or life style. Houses are of the typical highland construction, often with certain improvements like plaster walls instead of mud ones, or tile roofs replacing thatched ones.

The land here is fertile, and a number of highland crops can be grown: potatoes, onions, garlic, corn, and even certain varieties of fruits. There is a local organization of water users to regulate the flow of irrigation, and just recently an agricultural cooperative has been formed to facilitate the acquisition of fertilizers and equipment.

The other major interest people have in San Francisco is education. They are fully aware of the importance of education in their daily lives, and readily cooperate with programs that have an educational bent. It is a rare adult who has less than three years of schooling, and the illiterates--about 12% of the adult population--are found mainly among the elderly. Almost all the children attend the primary school in town, but secondary education requires commuting to Ambato--a financial burden few families can bear. The local Padres de Familia (the equivalent of the PTA) is active, and the opinion of the two school-teachers carries tremendous weight in the community. Often cooperation with outside organizations will be dependent upon the approval of the teachers.

The lack of social and economic divisions in San Francisco does not mean there is unity. As in so many rural communities there is something akin to a wait-and-see attitude; if one or two people begin to initiate an activity, others will join in if it appears promising or of direct benefit to themselves. Typically, it is the same one or two or five people who are the "movers" while the rest of the population follows their lead.

ASUNCIÓN

Asunción is one of the poorest communities in the Calpi area, some 15 miles west of Riobamba, the capital of Chimborazo province. The road to the village is rough and leads up a steep hill; in the rainy season it turns into a muddy torrent and is passable only in a hefty jeep. It ends at the small plaza which is circled by a few low, mud-and-thatched-roof houses and tiny, small stores; the community has no school, chapel or communal house.

Its 400 inhabitants support themselves by pasturing sheep. There is no commerical agriculture at all; only very small quantities of corn, alfalfa, and cabuya (a type of hemp) are grown, and then for use in the village itself. The adult males have largely abandoned Asunción to search for work elsewhere; many have left semi-permanently to work in Quito or on the coast while others work at the nearby cement factory or in Riobamba, returning to the village only late at night. With the women occupied in the house or the fields, there is no one to take an interest in community affairs and the village stagnates.

There is no permanent organization or group of any kind in Asunción. In 1974, there was an attempt to raise enough money to install pipes to bring water up to the village. A group was formed, a president elected, and over $200 raised. The project would have cost close to $3,000, however, and since the provincial authorities were not interested, the project died.

The only outside organization to have worked in Asunción has been the Ministry of Education through its Adult Education Program, and that center was closed in early 1974.

With the intervention of the UCLA project late the same year, there was a renewed interest on the part of the inhabitants in getting an adult education center. An informal committee was formed to request a night teacher at the Ministry of Education office in Riobamba, but since the school year had already started they were put off.

Illiteracy as such is not a major concern in Asunción. Most children attend a few years of primary school in the parish center a few miles down the hill, dropping out to return to the family's first concern: earning a living. The adult males have access to learning opportunities in the cities or on the job, so the few illiterates--between 10 and 12% of the adult population--are mainly among the women and the elderly.

Asunción is socioeconomically homogeneous. The people are mestizo, speak only Spanish, and are at least nominally Catholic. This does not spell unity, however, since there are a number of petty jealousies and squabbles among neighbors. Nor is there much interest in the community as a unit; the economic possibilities are too limited for people to be able to look beyond the home to better the village as a whole.

As in most small rural communities, there exists a good deal of suspicion towards outsiders. Fears of taxes and expropriation of property or animals make introduction of outside organizations difficult. Only with repeated personal contact and much explanation can any kind of basic acceptance be established.

LA LIBERTAD

La Libertad is a small community, less than 350 inhabitants, largely dedicated to agriculture. It is very close to Riobamba, the provincial capital. Its proximity to the much larger city is reflected in numerous ways: it enjoys the services of electricity and running water (though not to every home), several of its residents work in skilled occupations (tailor, mechanic, carpenter, mason) in the village or in Riobamba, and the houses are newer and of a stronger construction than is common in rural communities.

People frequently walk the three kilometers to the capital, sometimes for shopping and sometimes for certain public services; there is no health post in La Libertad, and although it has a primary school, secondary education is available only in Riobamba. Nor does the community have its own chapel.

Other forms of transportation are car and bus, both from Riobamba and branching out to more distant rural communities. No reading matter is sold in La Libertad, but there is an enormous selection in Riobamba. Electronic communication is more common: a radio in every house, and three privately-owned television sets.

Income for the community as a whole is above average for a rural village. The farmland is flat, fertile and well-watered, with a major market for its products--potatoes, corn, onions--nearby. The supplemental income brought in by the various trades practiced by some residents provides for many of the comforts, such as sturdy housing, unavailable in poorer, more isolated villages.

La Libertad has the usual small array of community organizations: the town council, a Padres de Familia (i.e., the PTA), and two sports clubs. The latter are especially active with a variety of tournaments and the construction of a regular playing field in the center of the village. Reflecting the work of CESA (a rural financial-support group) in La Libertad, there is an agricultural pre-cooperative just getting underway.

Education is not a problem here. All children finish at least three or four years of primary school, and real functional illiteracy is limited to a handful of older residents.

An atypical rural community, La Libertad offers few possibilities for the success of an extra-curricular educational project. There are few to whom a basic literary course would appeal on a "need" basis, and its entertainment value is quickly exhausted in the face of the much greater diversion available so close.

SAN ISIDRO

San Isidro is an indigenous (Indian) community of some 650 inhabitants, located seven miles south of Riobamba, the capital of Chimborazo province. As in most indigenous villages, Quichua is the principal language in the home; most Indians--especially the men and the children--are also conversant in Spanish because of their contacts, commercial and social, outside the community. This is especially true in San Isidro due to its proximity to the provincial capital.

The land around San Isidro is not rich. It lies on the dry side of the large Riobamba valley, dependent on rain and limited access to a small river for the success of each crop. Unable to live off the land, many men leave the village to work as masons in Quito or Guayaquil or as day-laborers in the surrounding area. Sometimes the moves are permanent; other times only temporal. In any case, San Isidro is left largely to its women and children.

Individual homes are physically simple--usually mud walls and thatched roofs--and are dispersed out on each individual plot of farm land. The village center consists of a small chapel and a few stores around an unimproved, open plaza.

The community has no internal organization to speak of. Its Padres de Familia (resembling the PTA) would be the only exception, but it is part of a larger group since San Isidro has no school of its own. (The children are sent the few kilometers to a school run by the Misión Andina that serves several small villages.) Leadership is exercised largely on an individual basis, falling to those with the interest and, not unimportantly, the support of the parish priest. A small cooperative has been formed with church support; its goal is to plant trees for water and soil conservation.

Communication with the world outside the village is good. Though without electricity, every home has a battery-operated radio; a daily newspaper, and occasionally a magazine or comic books are available, thanks to the closeness of Riobamba. The capital's large Saturday market attracts people from all over the province, thus serving to broaden personal contacts of the campesino even further. Transportation is fairly easy; the city can be reached on foot (between 1½ and 2 hours), and there are trucks and a few passenger buses that pass every day on the main road just outside the village. Communication outside of San Isidro is also personal, since so many families have husbands or sons working outside the village and often outside the province.

But this very situation hinders a program of extracurricular adult education. Illiteracy is a serious problem--perhaps as many as half the adults are unable to read or write--but the men are out of the community and the women are either occupied or too shy to attend night classes. It is the young adult who participates, and he sees the program as either entertainment or too limited for his needs (i.e., fluency beyond the basic literacy level).

MIRAFLORES

Miraflores is an agricultural community of close to 500 inhabitants, located in one of the most heavily indigenous (Indian) areas of highland Ecuador: the Colta-Columbe region of Chimborazo province. The people retain most of the customs of the indigenous culture, the most visible signs of which are the style of dress (especially distinctive among the women) and the use of Quichua. Some Spanish is spoken, principally by the men, who have somewhat more contact with life outside the village than do the women.

The community is reached by a steep, tortuous road that in the rainy season is totally impassable; often Miraflores will be cut off from the outside for up to a week at a time. The houses are extremely basic: low, mud-and-straw constructions built close to the ground for protection from the highland cold. They are scattered over the nearby countryside since people tend to live on the plots of land they farm. There is no center of town to speak of, only a wide open space that serves as the plaza, fronted by the small school and a couple of houses. Miraflores has no chapel, community buildings, nor any kind of small business such as a store.

Potatoes, corn, beans, and small amounts of barley are the mainstays of the village economy; they are taken to the one or two weekly markets held in the area and, more importantly, to the large Saturday market in Riobamba, close to 30 miles to the north. Fewer than one-quarter of the households in Miraflores have radios, so the markets serve a social and communications purpose as much as an economic one. But even that rule is limited by the monolinguism of the majority of the residents; there are no newspapers, magazines, or movies in Quichua, and few radio programs.

Illiteracy among the adult population is high: almost 75%. Education in general seems to be given a low priority; only 16 students are enrolled in the tiny school that serves the village.

Of much greater concern is agriculture. Both CSEA and CEDOC, moderately leftist Catholic-supported institutions, are active in the community with almost weekly discussion meetings, short training sessions, and loans for chemicals and farm implements. As yet, there has been no effort to form a cooperative.

A common problem in the Colta-Columbe area presents itself in Miraflores: the sharp friction between Catholics and Evangelists. The Protestants have been active in the area for close to 15 years, and have succeeded in converting a sizeable minority of the population. The converts tend to prosper economically, leaving aside as they do the expensive, days-long, traditional celebrations that absorb so much of the peasants' income. The Protestants disparage the customs of the Catholics, and they in turn resent the attitude of the Protestants. Rarely will members of the two groups be found together in any community activity. Within the community this mutual antagonism impedes working together for common goals, and for organizations trying to work in the village it represents another hurdle on top of the existing suspicion towards outsiders. Working for gringos (synonymous with Protestant missionaries) makes introduction of outside programs close to impossible.

Socially and economically Miraflores is homogeneous, but the deep religious division and the petty disputes among neighbors over money or land or personal affairs effectively inhibit united community action.

Equally important negative factors are the high rate of illiteracy and the general poverty of the residents.

PILCHIPAMBA

An agricultural community of close to 500 people, Pilchipamba lies some three miles off the main highway descending from Ríobamba to Guayaquil. Though still within the province of Chimborazo, considered a highland province, Pilchipamba is neither coastal nor highland but midway between the two not only geographically but ethnically, culturally, and economically as well.

Its inhabitants are considered mestizos. Most have migrated permanently to the area from the higher parts of the province. While retaining much of the conservatism that characterizes small-town highlanders, they have changed their way of dress to the lighter, more casual coastal styles because of the lower altitude and warmer climate. Likewise, they have remained in agriculture, but the different climate offers them the opportunity to grow a number of important crops that are not found in the Sierra: tobacco, bananas, a variety of fruits. Yet the sufficiently high altitude--midway between coast and mountains--also allows traditional Sierra crops to flourish: corn, wheat, beans.

The large-scale settlement of this area is relatively recent, and there is a certain air of newness, a kind of frontier feeling. The land is rich, there is abundant rainfall, and transportation of products to coastal and Sierra markets is made easy by the opening of a major paved highway through the area, linking Riobamba to Guayaquil.

The adobe-like houses of the Sierra give way to wooden structures with zinc roofs, and often cement-block construction. This is due to the heavy rainfall and humidity, and the need for ventilation. The buildings within the community are fairly close together: the school, the several stores, and the houses. People tend to walk to the fields, which are away from the center of the community.

Reading materials are not available in Pilchipamba itself, but are commonly brought in from the parish center a few miles down the road; a national sports magazine and different kinds of _fotonovelas_ are the most popular, with an occasional newspaper, usually from Guayaquil. Though there is electricity in the community, no one owns a television set as yet; radio is by far the most common means of communication with the nation at large, and every household has one.

It is a homogeneous community. The people are fairly well off by peasant standards (enough to "eat and satisfy a few bad habits," as they put it) with no marked social or economic differences among the inhabitants. They are interested in the progress of the community and participate in any communal work projects that are proposed, often as much for the diversion from everyday work patterns as anything else. There is no community council, but the _Padres de Familia_ (the equivalent of the PTA) is very active.

Education is not a major concern in Pilchipamba; there is a well-attended school in the community itself, most adults have had between three and six years of primary schooling themselves, and the few illiterates (perhaps 50 in all) are among the older people. An adult education program is met with initial skepticism, usually because of traditional fears that there are hidden "communistic" intentions behind it, then with pleasure and enjoyment since most adults are well beyond the need of fundamental literacy training.

JIMÉNEZ

The majority of the community's 400 inhabitants migrated to this semitropical area of Chimborazo province from the highlands in search of more and better land. They have adapted to the warmer, more humid climate through a change in the clothes they wear (lighter and cooler), the kind of houses in which they live (now wooden or cement-block, with zinc roofs, because of the heavy rainfall and the need for ventilation), and the crops which they grow (coastal products like tropical fruits, tobacco, and some rice as well as the traditional Sierra crops: corn, beans, and grains).

It is, in fact, a zone of rich land, mild climate, and substantial economic opportunity. The plots of land are not large, but production is good all year round. The newly paved highway linking Guayaquil to Riobamba passes within two miles of Jiménez, greatly facilitating the sale of products to both the Coast and the Sierra.

People here are content. Neither wealthy nor poor, they are in their own words, "comfortable." Illiteracy seems to be higher in Jiménez than in neighboring communities--perhaps as high as 20% of the adult population--but is found mainly among the older people, especially women, and is not considered to be a major problem. Younger and middle-aged adults are, at the very least, functionally literate, and almost all the village's children attend the local primary school.

The people exhibit a mixture of coastal and highland traits when dealing with outsiders: initially friendly, in a reserved way, and curious about their presence, they are at the same time deeply conservative in social and economic matters. There is the fear that a program from outside the community might be "communistic" in some way--that is, out to take away one's land and animals.

When a specifically educational program has allayed these suspicions, it becomes harmless, but since there is little or no perceived need for further education, the program at best might serve to fill the need for entertainment. And in that area, it runs a poor second to volleyball.

PALMAR

Palmar is a town on the Pacific coast of Guayas province, some 3-1/2 hours west of Guayaquil on the Santa Elena peninsula. Its 2,500 inhabitants, the great majority of whom are coastal mestizos from the Santa Elena region or immigrants from other areas of the Ecuadorian coast, depend on the flourishing fishing industry for their livelihoods. Many are fishermen on the eight or nine large, independent boats that work out of Palmar, and others are the commerical intermediaries--truckers, small merchants--between the town's major industry and the canning and fishmeal factories elsewhere on the peninsula. A large number of people, including some women, are employed in the many small businesses that have sprung up along Palmar's busy waterfront: stores, barbershops, bars, and a series of one-room restaurants.

The town has the appearance of constant activity; trucks, passenger buses, water tankers, and even a few private cars (mostly from outside Palmar) enter on a paved access road leading off the main highway that runs north along the coast from the resort center of Salinas, some 35 miles away. The houses are mostly of the typical coastal construction: wooden frames with split-bamboo wall and thatched roofs. They are on stilts six to seven feet off the ground to aid in the circulation of air and to remove them somewhat from the muddy, unpaved streets--both important considerations in the coastal area's hot and rainy "winter."

Reflecting Palmar's fishing-based prosperity (and its very attractive beach), there are now more and more cement block houses and fine wooden houses being built by either local people involved in commerce or by the wealthy from Guayaquil who want a vacation home on the coast. The entire town is dependent on tankers for its fresh water, brought from wells ten miles to the north. There is 24-hour electrical current in Palmar, but fewer than half the homes are connected. Even rarer is indoor plumbing, found only in the newer houses. As in most coastal populations, Palmar's housing pattern is dense rather than dispersed; the town runs along the beach for nearly half a mile, with the depth inland varying between just a few houses and several blocks.

The commercial activity centers along the beach. Early each morning the small boats bring in the previous night's catch, and as they land each is surrounded by groups of housewives, canning factory buyers, and small merchants from nearby inland villages, all bargaining for the day's needs. By noon most of the fish have been bought and carried away, but the activity continues; the young men, most employed as fishermen, promenade along the waterfront and fill the saloons, bars, and billiard halls, spending the day's wages, which are high by Ecuadorian standards.

Palmar has an elementary school which all children attend, but the completion rate is low as many drop out to go to work. Very few indeed go on to high school since it requires a daily round trip of over 30 miles and the attendant expenses of uniforms and books. There are few illiterates--perhaps 5 or 10% of the adult population--and no great felt need for more basic education. A major project, however, is the construction of a technical high school just outside town.

Contact with the outside world is frequent and varied. There is almost hourly bus service to other communities and to the canton (county) capital and from there to Guayaquil. Newspapers and magazines from

Guayaquil are sold in Palmar daily, and every house has one or more radios. Television sets are few, and usually located in salons where they are accessible to large groups for entertainment or sports programs.

There is a relatively high level of economic differentiation in Palmar, and an obviously unequal distribution of wealth with a few commercial interests receiving most of the income from the fishing industry and the rest of the population dividing the remainder. Nevertheless, there is virtually no feeling of class division or resentment within the community as even the fishermen earn wages far exceeding those available in agriculture.

There is a feeling of contentment in Palmar. People are definitely better off economically than in neighboring communities, and this leads to a general disinterest in local affairs. The community itself simply is not seen as an important factor in one's well being; rather it is the state of the fishing industry that counts. The official town power structure is left to the few who are interested, while the real power remains with those who own the boats and control the prices of the fish.

SAN PABLO

Sitting astride the paved road that runs north along the Pacific coast of Guayas province, San Pablo presents a picture of bustling activity. A constant procession of cars, buses, trucks, pick-ups, and water tankers rumble through, passing the community's more than 40 bars, billiard halls, and small stores fronting the road. On either side are the houses, some 250 of them, lined up closely along the several dirt streets that branch off the main thoroughfare. Most are of the traditional Coastal construction--split-bamboo walls and a thatched roof that covers a wood frame raised six to eight feet off the ground (for ventilation, not because of flooding). But an increasing number are cement block, as are most of the buildings facing the main road.

Much of the activity, however, is a result of underemployment. The community has no lands of its own so legally it is not a "community" but rather a "village"; in fact, extremely few people have land as the area is quite arid. Most of the residents are day laborers either on plantations elsewhere on the Santa Elena peninsula or work in local canning and fish-processing factories. A good number, especially among the women, also depend on manual fish-cleaning (brought in from neighboring communities) for the family income, and, of course, the many small businesses absorb a small percentage of the employable; but none of these occupations, even full time, are very stable, nor of a large enough scale to employ the number of available workers so there are always lots of people--mostly young men--walking around, sitting in doorways, and filling the bars and poolrooms. Naturally enough, there are many who eventually migrate temporarily or permanently in search of a steadier income. San Pablo's economy is not so much poor as it is precarious; when the fishing is good elsewhere, there is plenty of money for entertainment--drinking being the most popular kind--but when fishing is down, its impact is felt immediately.

Literacy is not a problem in this community. There are three schools enrolling over 500 children, and most adults have completed at least three years of primary schooling; high school is physically accessible, only ten miles away at the county seat, but is usually financially impossible. Three television sets located in different saloons, radios in every house, several Guayaqual newspapers, a couple of national magazines, and countless comic books offer the population a wide variety of communication opportunities. All this on top of the easy transportation in and out of San Pablo which afford a common familiarity with Guayaquil and nearby peninsular cities. At most there are 50 illiterates, all among the elderly.

Communication within San Pablo, however, is not so varied or accessible. There is only one local organization of any importance--the Padres de Familia (i.e., the PTA)--and it does not concern itself with community-wide problems. For young males there is a sports club. Adding to the disarticulation is the highly individualistic nature of the residents--a trait common on the Coast. There is a certain amount of suspiciousness about others' motives, and virtually no experience in working together on common problems.

There exists a group in San Pablo, basically formed by those who control the merchandising of fish and fish by-products, that would be considered an economic elite. There is no real political elite, however, as the positions of power (local inspector, teacher) are quite powerless. Leadership is fragmented, based mainly on personalities and those who form around them without real purpose or direction.

Residents, especially the younger ones, are aware of the needs of the community (i.e., water, stable employment opportunities, community groups to articulate ideas and programs), but are without the financial resources to pursue their ideas beyond the verbal stage.

BARCELONA

It is upon the fresh water wells of Barcelona that the entire population of the Santa Elena peninsula depends. The greater part of this semi-arid region some 100 miles west of Guayaquil has enough water from its small rivers and seasonal rainfall to take care of the crops, but all its cities and towns are connected to the lifeline of tankers that roar in and out of Barcelona every few minutes, carrying the vital cargo of fresh water that will be distributed laboriously from house to house in each village for miles around.

From the outside, the wells and the paved road that leads to Barcelona appear to be the community's most important resources. But, in reality, very few of the village's 1,000 inhabitants receive any benefit from them; they are privately owned. The great majority of the people own small or medium-sized plots of land where they grow bountiful crops of bananas, coffee, tomatoes, and corn. These are sold to intermediaries, often from Barcelona itself, for re-sale in Guayaquil and even in the highlands. The land provides an adequate standard of living for the small farmer and compared to other communities on the peninsula, Barcelona is prosperous.

The people are *mestizos* (or *cholos* in coastal terminology), sharing the culture, speech, and mode of dress of coastal Ecuador. The village is located along a shallow river (which almost disappears in the dry season), with its 150 raised split-cane houses loosely clustered around a wide, open plaza and along the main road. The fields lie around Barcelona and to the east, in the rolling hills some three miles (or one hour on foot) away. People live in the village itself, but during the busy harvest season will often spend weeks at a time living on the *chacras* (small farms). The women are rarely involved directly with agriculture; their duties are in the home, and this may involve supplementing household income through the preparation of paja toquilla, a kind of straw used in the manufacture of hats.

Communication with life outside Barcelona is relatively easy; only one or two people own private cars, but motorized transportation in and out is constant all day, every day. At least one Guayaquil newspaper can be purchased daily and while the lack of electricity eliminates television as a source of entertainment, a radio can be found in any house. Most males are familiar with the city of Guayaquil and some have worked in the sugar harvests on other parts of the coast. But the economy of Barcelona is wide and sound enough to support the community, and there is virtually no out-migration.

Illiteracy is limited to perhaps 15% of the adult population, mostly older men and women. Barcelona takes an active interest in the education of its children, and has just opened a new, two-building primary school on the outskirts of town. The completion rate there is only moderate, however, and very few pupils who do complete six years of schooling are well enough off economically to go on to high school in the county seat. Adults are conscious of the importance of education--especially numerical skills--in their work: calculating acreage, plantings, crop yields, and selling prices.

A small group of merchants and agricultural intermediaries form Barcelona's economic "elite"; the same men also hold local positions of authority. There are no real divisions along social or economic lines within the community, however, as everyone lives at basically the same level. Too, Barcelona as a whole is civic-minded, and the leaders readily obtain the cooperation of others in community projects (i.e., building the cemetery, raising funds for the new school, etc.).

The sound economic base, the importance attached to education, and the interest in the community as an entity make the people of Barcelona confident and open, eager to accept a program that will be of some benefit individually and communally.

CADEATE

Located on the Santa Elena peninsula some four hours west of Guayaquil by bus is Cadeate, a poor agricultural community of over 700 inhabitants. The paved road that runs 40 miles south to Salinas, a major resort town, is Cadeate's main street. The village's raised, split-cane and thatched-roofed houses are packed densely on either side of the unpaved side streets that lead to the main road. There are a number of small businesses--mostly bars and stores--that front on the road, and nine individually-owned backyard ovens that turn out Cadeate's major product: bread. Most of the residents, however, earn their living through agriculture--this despite Cadeate's proximity to the ocean.

The land is not rich, however, and there is too little of it to adequately support the population. Many of the young men do not yet own their own plots and are forced to work on the small farms of their neighbors or migrate to other areas to work on *haciendas*, producing the bananas, tomatoes, watermelons, and corn of the area. It is long and difficult work at best; the fields are several miles from Cadeate and it will often take a man two or three hours to walk there--and back--each day. A common supplementary source of income is the preparation of *paja toquilla*, a kind of straw used in the highlands for making hats; this work is done by the women, children, and elderly who stay in the village during the day.

Cadeate has no community life to speak of. The men arrive from the fields after dark, and there is no electricity. Social life is extremely limited for the women, perhaps a stroll up and down the road in the evening, and not much more ample for the men, who may share a few drinks among friends. The only official community organization is the Pastoral Board. Cadeate has no communal land, which is the legal minimum for the formation of a town governing council, and thus has no projects in which the village as a whole is involved. Sports, however, are very popular, with all the young men and boys active participants; Cadeate is the only community in the area that boasts three football (soccer) teams. Music, too, is popular, and several informal musical groups exist.

Access to outside experiences is limited, but Cadeate cannot be considered isolated. There is regular bus service, a majority of households have radios, a major Guayaquil newspaper reaches the village every day, and most males have worked at one time or another outside the community--most commonly in Guayaquil or in the sugar cane harvests. Yet, despite Cadeate's precarious economy and the general awareness of better conditions elsewhere, there is no apparent desire for change or "progress"; people are content in a closed, apathetic sort of way.

The economic possibilities for change are slim, and this is compounded by the education available: a few years of primary schooling only, because of the need to work. High school is but a dream except for one or two families in the entire community.

Another serious obstacle to education programs is the attidue of the people themselves. They are highly individualistic, having little or no confidence in their neighbors, let alone people from outside Cadeate. Suspicious of each other's motives, it is only with constant personal contact and a series of "test" situations--not to mention a semi-authoritarian stance towards them--that their respect, and to a lesser extent their confidence, can be won.

DOS MANGAS

In the dry season the narrow, winding dirt road to Dos Mangas is rough, dusty, and slow; after a good rain it is impassable by vehicle and extremely difficult by foot or animal. So, for several weeks at a time during various parts of the year, this small agricultural community of close to 700 inhabitants is effectively isolated by the deep sticky mud and the several overflowing rivers that plague its only access.

Dos Mangas is in one of the most fertile sectors of the Santa Elena peninsula, over 150 miles west of Guayaquil. Some five miles inland from the Pacific, it sits amongst rolling hills that are covered with a variety of tropical trees and undergrowth. The fields are everywhere: on the sides of the hills and in the flat areas between them. Coffee is the village's most important cash crop, with smaller amounts of corn and different vegetables grown for sale as well as consumption. With a recent increase in the availability of bank loans, tomato-growing has quickly become the second most important saleable crop. In the "winter"--the hot, rainy season between December and April--cattle-raising is the major activity, and many men leave the community to pasture the small herds in the southern part of the peninsula.

The people of Dos Mangas ("two sleeves" in Spanish, for which no one has an explanation) live very simply. The houses are six to seven feet off the ground and constructed of wood with either thatched or zinc roofs. A few houses are built in the same fashion but with split cane; the availability of wood in the nearby hills, however, makes this sturdier construction more common here than in other, neighboring communities. The houses are one-deep, spaced irregularly along the road for over a mile; others are located away from the village, by the fields, but the usual pattern is to walk to the fields each morning and return each evening.

There are few services available: a large one-room cement-block school, a number of small stores, and two billiard rooms. Electricity is for the few who can afford a gasoline motor and generator; most homes depend on candles and kerosene lamps, as even pressure lanterns are too expensive. Running water is non-existent. Although there is twice-daily bus service (weather permitting) to the parish center, where there is a doctor, few people travel regularly outside Dos Mangas and even fewer enter the community.

Radios are common, but newspapers and magazines are quite rare and there is, of course, no television. Most of the males have been to Guayaquil at least once, and a trip to La Libertad--a modern, bustling city 50 miles south on the peninsula--is a several-times-a-year occurrence.

Isolated physically and seriously hampered economically by the poor road leading out of the village, the people of Dos Mangas are nevertheless serious, forward-looking people. They are conscious of the importance of education for their children and its importance for themselves in their work. They are aware, too, of the need to work together to overcome the problems of the community (i.e., the road, the lack of electricity).

There are surprisingly few of the intracommunity jealousies and squabbles that are common elsewhere. It is neither economic nor social distinction (of which there is little) nor a lack of economic resources that hinders the community's progress. It is fundamentally a lack of control over those resources--the inability to always get the product to the market and the inability to set fair prices once the product is there. The people are eager to accept programs that will be of some benefit to them, and they definitely feel education is one of those kinds of programs. More importantly, they see education as a benefit to both the community as a whole and to the individual.

MONTAÑITA

The paved road north along the Pacific coast of Guayas province has turned to rock and dirt by time it reaches Montañita. The community's 90-some houses, most of which are of the typical split-cane and wood frame variety found on the coast, sit six or seven feet off the ground, clustered closely along the wide dirt streets that lead to the small park in the central plaza. A number of the buildings near the plaza--the imposing church, the billard parlor, a few stores, and a few houses--are of the newer cement block construction.

Transportation to and from Montañita is regular. Only one or two people own their cars, but there is hourly bus service north and south along the road, and occasionally a truck, a small pick-up, will carry passengers and cargo. In the rainy season, however, the main road itself is often cut off in several places by overflowing rivers (bridges are expected to be built within a few years) and the streets of the village turn to deep, sticky mud. Thus, the arrival of newspapers is very irregular, and the lack of electricity (except by motor and generator) eliminates television. The major forms of communication and entertainment are radio--nearly every house has one--and a movie perhaps once a month.

Montañita sits on the beach, but looks inland: its more than 700 inhabitants live by agriculture. By and large they own their own small pieces of land further inland, going out each morning and returning in the evening. The major cash crop is coffee, with the cultivation and preparation of paja toquilla an important second because of its year-round productive cycle. The division of labor, as in most rural Ecuadorian communities, is along sexual lines: the men work in the fields and the women take care of the house and the preparation of the *paja*.

There used to be a small fishing "industry" in Montañita, but it died out over a decade ago as the waters became overfished by the large trawlers that operate off the Ecuadorian coast. Today, the only connection with the fishing industry is the growing number of young men who work in the canning and fish-meal factories on the Santa Elena peninsula. The land near Montañita is rich and well-watered, but there is simply not enough of it to support the entire population, nor is there enough to set aside for communal lands, and so Montañita cannot meet the minimum legal requirement for setting up a town council.

Community organizations do exist, however: *The Padres de Familia* (resembling the PTA), an "association of neighbors," and two active football (soccer) clubs. The problem is active participation, due to the limited free time available to working adults and the frequent absences of youth who work outside Montañita. No significant community project had been mounted in over a year.

Literacy, here as elsewhere, is difficult to define--let alone identify. Most people, women as well as men, have attended at least two years of primary school before going to work and are therefore functionally literate (and often more so, because of steady practice). Many of the older people, however, did not have even that opportunity or have forgotten what little they knew of numbers and letters. The interest in extracurricular educational programs, however, comes mainly from the youth--those who have been unable to go on to high school and feel the lack. And even among them, it is often as much for entertainment and the opportunity to converse as for its specifically didactic value.

OLÓN

The road to Olón is rough and rocky in good weather, and just about impassable in the rainy season. This agricultural community of over 800 people lies at the base of the lush, verdant hills that characterize the geography of the north coastal zone of Guayas province. Like other beach front villages of the area, Olón at one time was a fishing community, but this ended over a decade ago with the thinning out of the fisheries due to heavy commercial fishing off the Ecuadorian coast. It now lives off a variety of agricultural products, principally coffee, bananas, and the preparation of paja toquilla, a straw used in hat making.

Olón's split-cane, thatched-roof houses are clustered together on a cross-hatch pattern of unpaved streets. A small plaza at the entrance to the village is set off by the church and a few stores. Only two buildings are of cement block, with wood paneling somewhat more common because of its accessibility.

The road affects Olón in two ways. On the one hand, it makes transportation of the area's products difficult and uncertain, thus reducing their price. Secondly, it isolates the community physically. Though ideas and people do reach Olón, they are few; radios are common, but not a standard item, while newspapers and magazines are rare. There is no television because there is no electricity.

Most families own a small plot of land in the nearby hills where they grow the cash crops that provide them income and the small amounts of subsistence crops that are consumed in the home. But a high percentage of residents--especially the youth--also work at least part-time on a local plantation cultivating the same kinds of crops; their wages are in kind as well as in cash.

The community is homogeneous socially, culturally, and economically. Though poor when compared with other communities on the Santa Elena Peninsula, there is little or no discontentment in Olón, nor a feeling of the need for change and "progress." People have a positive image of the local hacendado, (hacienda owner) seeing him as friendly and very fair.

A low level of education is typical of the adults in Olón, though true functional illiteracy is confined to a few women and the elderly in general. Most children complete between two and five years of primary schooling before dropping out to work; going to high school would require being supported while living away from home and that is an impossible financial burden. A number of younger people migrate to the city or to other parts of the coast to find work, and thus have a chance of higher education.

These are several community organizations: a town council, the Padres de Familia, a "public improvement" committee, a church league, and two sports clubs. None are very active, due in part to limited financial means and in part to a generalized acceptance of the way things are. People are open to outside sponsored programs, but wait for the initiative and all the support to be carried by the program. Since the adults are occupied or disinterested, an educational program of the non-formal type appeals mostly to the young, who see it as entertainment more than a way to fill cognitive gaps.

LA TRANQUILLA (control community)

La Tranquilla is a small agricultural community in eastern Tungurahua province. Its 80-some thatched-roof houses cling to one side of the wide, deep gorge that channels the Chambo river, a thousand feet below, to the Amazon basin to the east. Typical of highland settlements, the houses are scattered over a wide area, each on or near the owner's small plot of land.

Driving along the narrow dirt road that winds along the gorge, one could pass through La Tranquilla without realizing that an identifiable community exists there. Two small stores, and a little later the two-room schoolhouse with its open space in front, are the only indications; there is no chapel, plaza, or other central public place.

The community's 500 inhabitants live exclusively by agriculture, growing the most common crops of the central highlands: corn, potatoes, beans. The river valley below enjoys a much warmer climate and is noted for its production of oranges, tangerines, and grapes; the altitude and steep incline of the fields prevent this kind of diversity in La Tranquilla. Most of the families here own their own land but it is limited, and many--especially the youth--are forced to work as day laborers elsewhere or migrate to the cities or the Oriente (the tropical lowlands to the east) in search of work.

Despite these limitations, La Tranquilla has a fairly active community life. Lacking a town council, the most important organization is the Junta de Defensa (peasant defense league), which maintains nighttime vigilence patrols against robberies. The Padres de Familia, a PTA like organization is under the direction of the schoolteacher, a young, progressive university student, who has taken an active interest in community affairs since coming there; the group is open to outside programs that will benefit the community in some way.

Two such programs that have had their impact on La Tranquilla in the last few years have been the peasant leader training seminars run by SEV (a kind of domestic Peace Corps), and the formation of an agricultural cooperative (much more a group-lending plan than a communal work plan) sponsored by CESA, a liberal church-backed group. Not all the residents have been touched by these, of course, but there is a great deal of word-of-mouth communication among the villagers; the programs are seen very positively, and people no longer hesitate to ask outsiders their purpose in the area and of what benefit the program will be to the community. The only drawback is that a certain amount of paternalism has been fostered; nothing moves without the approval of the teacher and, secondarily, a few key SEV-trained leaders.

Its isolation and relative poverty are reflected in the incidence of illiteracy among women and middle-aged men. Younger generations have had access to at least a few years of primary schooling, although high school remains a severe financial burden, usually one impossible to bear.

LOS SANTIAGOS (control community)

A part of the generally highland province of Chimborazo, the community of Los Santiagos is in the western-most section of the province that drops off towards the Coast. At between 3,000-4,000 feet in elevation, its vegetation and climate resemble the Coast: warm and humid, abundant rainfall, heavy vegetation. At the same time, it is able to produce most of the crops --corn, grains, beans--that are produced in the highlands as well as all the tropical crops: tobacco, rice, bananas, and fruit.

The 700 inhabitants are either from the area or have migrated from the highland areas of Chimborazo in search of richer, more abundant land. In the process, they have adopted several cultural traits of Coastal Ecuador--clothes, living patterns--while maintaining others from the Sierra: speech, family hierarchy, social and economic conservatism.

Each family owns its individual parcel of land, usually away from the center of the community where most houses are located. The homes are a mixture of the split-cane and wooden frame types of construction, raised off the ground some four to six feet for ventilation and protection against certain insects and small animals. At present, there are almost no public services --only a school and a few small businesses--but a kind of "civic center" is being planned which will include a community house and perhaps a new school. It will hopefully give Los Santiagos an identifiable center, focusing on the major highway between Guayaquil and Riobamba that runs through area.

The highway immeasurably facilitates commerce and communication in Los Santiagos. There is a steady flow of passenger buses, private automobiles, cargo trucks, and pick-ups to both the Coast and the Sierra, and products are easily bought, sold, and transported. Several Guayaquil newspapers are readily available, as are comic books, and radios are a fixture in nearly every house. Social life is limited because of work during the day and the lack of electricity at night, but these gaps are usually filled by community functions on weekends or the weekly market in Pallatanga, ten miles up the highway.

Education is an important concern of the people of Los Santiagos. Many lacked the opportunities in their native highland communities and are determined that their children receive as much education as possible. The other major concern is agriculture, specifically the ownership of land. People here have brought with them the suspicious, intensely conservative attitudes of the highlands when dealing with outsiders; there is the fear of "communism," that programs from outside are covers for attempts to raise taxes or take one's land away. Even with a great deal of personal contact, explanation, and demonstration, it is difficult to be accepted fully.